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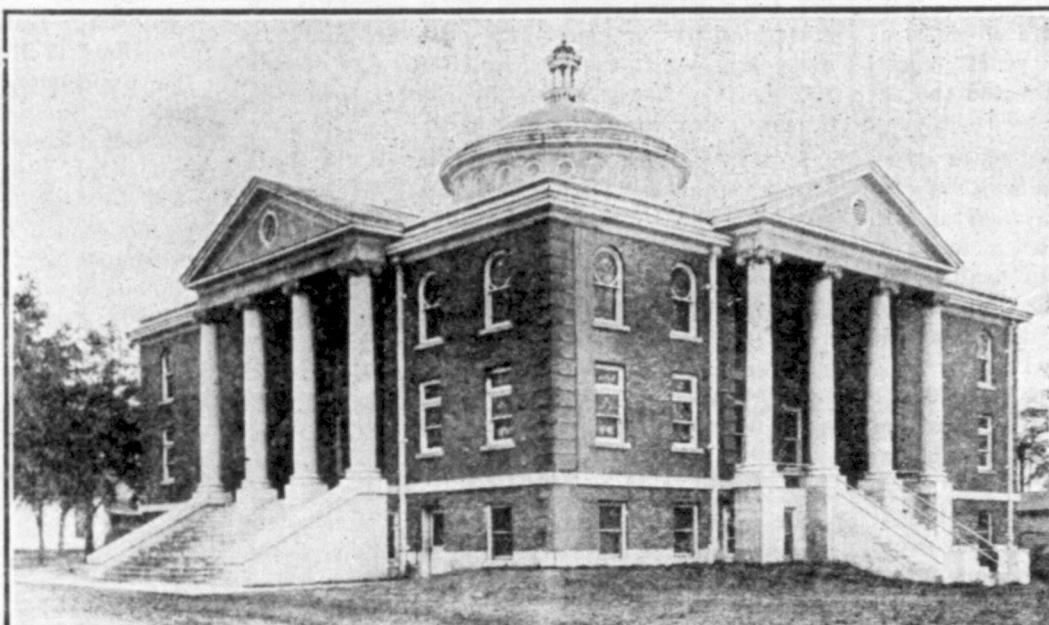
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OLD SERIES  
VOLUME LVI

"THY KINGDOM COME"

NEW SERIES  
VOLUME XXXVI No. 13

JACKSON, MISS., March 29, 1934



First Church, Gulfport, where State W.M.U. Convention meets April 3-5.

Recently Mr. Benson, one of our ministerial students in Mississippi College, was ordained to the ministry by the Clinton church.

Thanks for this from The Word and Way: Editor P. I. Lipsey of the Baptist Record (Mississippi) has just completed his twenty-second year as editor of that good paper. We congratulate him upon this long period of signal service, for his paper has been one of the best that comes to our desk.

We enjoyed a visit last week by Evangelist T. T. Martin. He was on his way to Bogalusa, La. He is deeply interested in efforts to help negro Baptists in New Orleans. Catholics are spending hundreds of thousands of dollars in education of negroes in New Orleans, and in many other cities smaller sums. It is indeed time for our Baptist people to see that others do not rob us of our crown in this field of work.

The W. M. U. Convention comes to Gulfport next week. If any group of people know how to have a good convention, these do. And they come as near deserving it as any group we know. They have worked well at their job through the year. The Lord has graciously added his blessing. They have scattered missionary information everywhere. Rather they have planted it in the hearts of our people. They have given liberally to all our mission causes, and have held meetings for prayer in the churches for various departments of the work. The Baptists in Gulfport, and the good people on the coast are welcoming the women to this convention with genuine joy. It is a long way from our northern border to the Gulf coast, but the convention and the trip to the coast are well worth all the cost. We pray the fulness of the Father's blessing on this meeting.

At the meeting of Southern Baptist Editors in Shreveport in January, Dr. Dodd, president of the Southern Baptist Convention, advocated the use of half of each state paper, by Southern Baptist Convention agencies, to divide the cost and to reach our people with the message of our south-wide institutions. Editor J. E. Brown of the Word and Way of Kansas city was appoint-

ed chairman of a committee to study this question and report findings at a later meeting. He struck upon the expedient of experimenting in this line by having Mr. Walter Gilmore, publicity man for the Executive Committee of the Southern Baptist Convention, furnish the copy for one-half of the paper, that is for eight pages of The Word and Way. This is the copy that usually goes out as the S. B. C. Program. It makes a good impression, and is sure to provoke serious thinking. Two questions will arise for consideration: Will this plan prevent other matter going into the paper which our people need and demand. And will the weekly appearance of Southwide material surfeit our people.

The Mississippi friends of Rev. and Mrs. T. F. McRae, now residing in California, learn with pleasure of the honor coming to their daughter Maribelle, a senior in the University of Redlands. A list of forty who 40 or more last semester credits is given and Miss Maribelle of the senior class heads the list with fifty credit points.

The church at Canton celebrated its centennial last Sunday. We hope to publish a brief history of the church, furnished by Deacon Howell, president of the First National Bank. The Sunday school on the same day gave \$150.00 to the special offering to Home and Foreign Missions.

Suppose you were to walk out on the street at night and meet a man who was looking up at the stars and trying frantically with his hat to fan out their light, and every now and then he inflates his checks with his breath and blows at them in an effort to extinguish their lights. What would you think of him? Well, that is just what some of us think of the man who calls himself an atheist and he is trying to extinguish in the minds of people their belief in the existence or the goodness of God. Or he is trying to blot out the truths and promises in the word of God. There may be something in the antics of insane people to excite the mirth of the thoughtless. But there is something inexpressibly sad in it all.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

**\$100,000.00**

The raising of the above amount for State debts this year by one thousand members out of 236,000 giving \$100.00 depends upon the following:

1. The attitude of college presidents. It has been said that water will not rise higher than its source. You can hardly expect the giving on the part of the people to surpass that of the college presidents. Sacrificial giving on the part of the presidents will make its impression upon the laity. Had Christ not set the example in sacrificing, there would have been no imitators. The corn of wheat had to fall into the ground and die in order that there might be a harvest. When Paul was seeking money for the poor at Jerusalem, he appealed on the basis of Christ's sacrifices. "Though He was rich, yet for your sakes He became poor."

2. The raising of \$100,000.00 for our debts depends in the second place upon the sacrificial attitude of the faculties of our colleges. Like teacher, like pupil. Unless the teachers in our colleges demonstrate to the patronage their willingness to save the institutions from bankruptcy, we cannot expect the laity to exert much effort, or to make large contributions. Many of our teachers made sacrifices during the depression. But a better day has come. But even now the giving will have to reach the point of sacrifice if the \$100,000.00 is raised. Every member of every faculty should do his best.

3. The raising of this money depends in large measure upon the attitude of the towns and cities in which our schools are located. It is right

(Continued on page 5)

**SUNDAY SCHOOL AND B. Y. P. U. CONVENTION, JACKSON, MISS., MARCH 20-22**

Walton E. Lee

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At the opening session of the nineteenth annual Sunday School and B. Y. P. U. Convention in the First Baptist Church on Tuesday night, March 20, a number of familiar songs were sung under the leadership of Bro. W. L. Cooper of Moorehead.

For two years the sessions of the convention have had to be suspended for lack of denominational funds with which to defray the expenses, but the presence of such a large company at this initial session evidenced no waning of interest by reason of the suspension. At opening hour the large auditorium was overflowing into the balcony.

Bro. W. L. Meadows, whose tenure of office as president held through the two years recess, called the meeting to order and directed the execution of the splendid program.

In the midst of the song service news came, as announced by President Meadows, of the serious illness of Bros. J. W. Mayfield and R. B. Patterson and Dr. P. I. Lipsey led in an earnest prayer for their restoration to health. The convention was welcomed to the Baptists of Jackson by Hon. Tom Q. Ellis, a deacon of the host church, and to the city of Jackson by Hon. Sennett Conner, the Governor of the State. These addresses were replete with not only words of wit but also with wisdom and kindly exhortations. Reply to the welcome messages were made by the President in a very happy way and combined with this his annual message. The great task of teaching and training the kingdom forces was emphasized, which is a challenging one and earnest entreaty was made to meet the challenge. The address pitched the convention on a high note and elicited deep interest.

An octet of young women from the Woman's College favored the assembly with several musical numbers that were greatly enjoyed.

The closing and outstanding feature of this session was an address by Dr. R. G. Lee, pastor of Bellevue Church in Memphis, on the subject "Standing the Test." This is an age when we are being tested as never before, declared Dr. Lee, and more things that really test. Several of these were emphasized: (1) Wicked amusements as against righteous amusements; (2) The matter of drinks—Temperance drinks or intemperance drinks; (3) The matter of religious belief; (4) The cry of the crowd as against the cry for the Christ; and (5) The disposition of Jesus—for him or against him. A searching enquiry was repeatedly made of the young people. In all of these, "Can you stand the test?"

**Wednesday Morning**

Under the singing of "Jesus Calls Us" led by Bro. W. G. Mize the workers filed unto the auditorium for the opening session of this day. "Majestic Sweetness" was sung and prayer was led by Dr. Webb Brame. A meditation period, consisting of scripture reading, instrumental and vocal numbers and a chalk talk by representatives of the First Baptist Sunday school of Meridian was greatly enjoyed. The assembly now broke up for an hour conference period for a study of every phase of Sunday and B. Y. P. U. work. These conferences were directed by experienced leaders and always prove one of the most helpful phase of the convention in that they present the practical side of the work. With two or three exceptions the conference leaders in both departments were from our own state which is a commendable testimony to the effective work of Bros. Byrd and Wilds, our Sunday school and B. Y. P. U. secretaries.

Upon reassembling for an inspirational period Bro. M. S. Varnado led in the singing of a number of the familiar songs in which the large crowd joined most enthusiastically. The delight of this song service was greatly augmented by a quartet of young ladies from Blue Mountain College who rendered several numbers.

The outstanding feature of this session was an

address by Dr. Frank Tripp of St. Joseph, Mo., who represented the Southern Baptist Convention in the interest of the One Hundred Thousand Dollar Club. Dr. Tripp's subject was, "The Clouds Are Lifting." This undertaking on the part of Southern Baptists is to the end of paying the debts on all the south-wide causes and is a "movement rather than a campaign" declared Dr. Tripp. Many evidences there are that indicate progress is being made and the clouds are really lifting.

In the recess period a banquet was enjoyed by the B. Y. P. U. workers and friends in the dining room of the church, the meal being served by the leaders of the host church.

**Wednesday Afternoon**

The song service opening this session was under the leadership of Bro. W. W. Grafton, the devotional meditations being conducted again by the young people of the First Church of Meridian. "Let the Lower Lights Be Burning" was the theme of the meditation.

A review of the third south-wide B. Y. P. U. conference held in Nashville last winter was given by Miss Caroline Cochran of Meridian. So minutely and lucidly were the proceedings of the conference set out in the review that one felt as if they had really attended it.

The goal in the circulation of Home and Foreign Fields is 3,000 subscriptions in Mississippi during 1934 and the attainment of this goal is in the hands of the B. Y. P. U.'s of the state. Bro. Gaines Hightower presented this campaign in a very practical way.

No program of a Baptist assembly is complete unless a place is given for the sounding of the missionary note and this note was sounded loudly in the address of Dr. Bracy Campbell on the subject "Overseas with Christ." It was truly a strong missionary appeal to the hearts of the large band of Christian workers.

In a business period of this session it was decided to dissolve the present Sunday School and B. Y. P. U. Convention and organize instead separate conventions—one for Sunday school and the other for B. Y. P. U. workers. The meetings of these to be held on alternate years, for Sunday schools on the even and for B. Y. P. U.'s on the odd years. This action was taken on the recommendation of a committee appointed two years ago to consider its advisability, having in consultation Bros. Byrd and Wilds. This committee was composed of Drs. A. F. Crittenden, W. H. Morgan and L. T. Lowrey.

The body adjourned to immediately reassemble in conferences composed of representatives from the several districts. The district presidents had charge of these meetings, the object being to arrange for the district conventions to be held later.

**Wednesday Night**

The song service was directed by Bro. Alvin Doty. Supplementing the old familiar songs that the leader led in singing were several numbers on the hand-saw by Mrs. Hickerson.

The Glee Club of Hillman College greatly delighted the convention with two selections, having been presented by President M. P. L. Berry.

The following committees were announced by the President:

On Nominations: Bros. L. T. Lowrey, A. F. Crittenden, S. J. Rhodes, D. A. McCall and W. W. Grafton.

On Resolution: F. M. Purser, J. H. Street, C. O. Estes, W. L. Cooper and R. L. Smith.

Bro. J. C. O'Lander was given time to make an appeal for an offering to be applied on the expense of brother and sister Strother in their return to their foreign mission field. The offering was made and amounted to \$100.00.

The message brought by Dr. Tripp was on the subject "Will the Stakes Hold." Many things were cited as exerting a mighty pull and if the stakes are not deepened the structure will fall.

**Thursday Morning**

The program of this last day provided conferences in Sunday school work as they were yesterday. In B. Y. P. U. work one general con-

ference was held in the church auditorium directed by Bro. Wilds in which was a practical demonstration of the working of a young people's union.

In the general session the song service was led by the Glee Club of Mississippi College. The singing of these young men added much to the pleasure of this session. Bro. Byrd introduced Miss Virginia Lee an elementary worker of the Sunday School Board in the convention to direct the conference of workers in this department. Her address was greatly enjoyed.

Under action of the assembly yesterday this convention is dissolved and at this morning's session two separate conventions were organized by the election of the following officers:

Of the B. Y. P. U. Convention—The Rev. W. L. Meadows, Quitman, President; Mr. Gaines Hightower, Hattiesburg, Vice-President; and Miss Elois Toler, Leland, Secretary.

Of the Sunday School Convention—Mr. John Davis, Greenville, President; Mr. J. C. Maxwell, Kosciusko, Vice-President; and Miss Mary D. Yarborough, Blue Mountain, Secretary.

The Committee on Resolutions in a report expressed deep appreciation to all those who have contributed to the pleasure, profit and success of the convention which report was heartily adopted.

The closing feature of this morning session was an address by Bro. L. G. Gates on the subject, "Be Subject To the Powers That Be," and an inspiring feature it was. The address was a graphic portrayal of conditions existing now and the place of the Christian citizen in these conditions.

**Thursday Afternoon**

The interest so manifest at all the sessions held up in a gratifying degree to the closing hour.

The committee on registration reported an attendance of more than one thousand, indicating that the recess of two years has not lessened the interest in these two departments of work.

The addresses of Bros. W. A. Green on "How To Attain Heavenly Citizenship" and H. C. Bass on "How To Propagate Heavenly Citizenship In All the Earth," were indeed practical messages and served as a fitting climax to this great convention.

—BR—

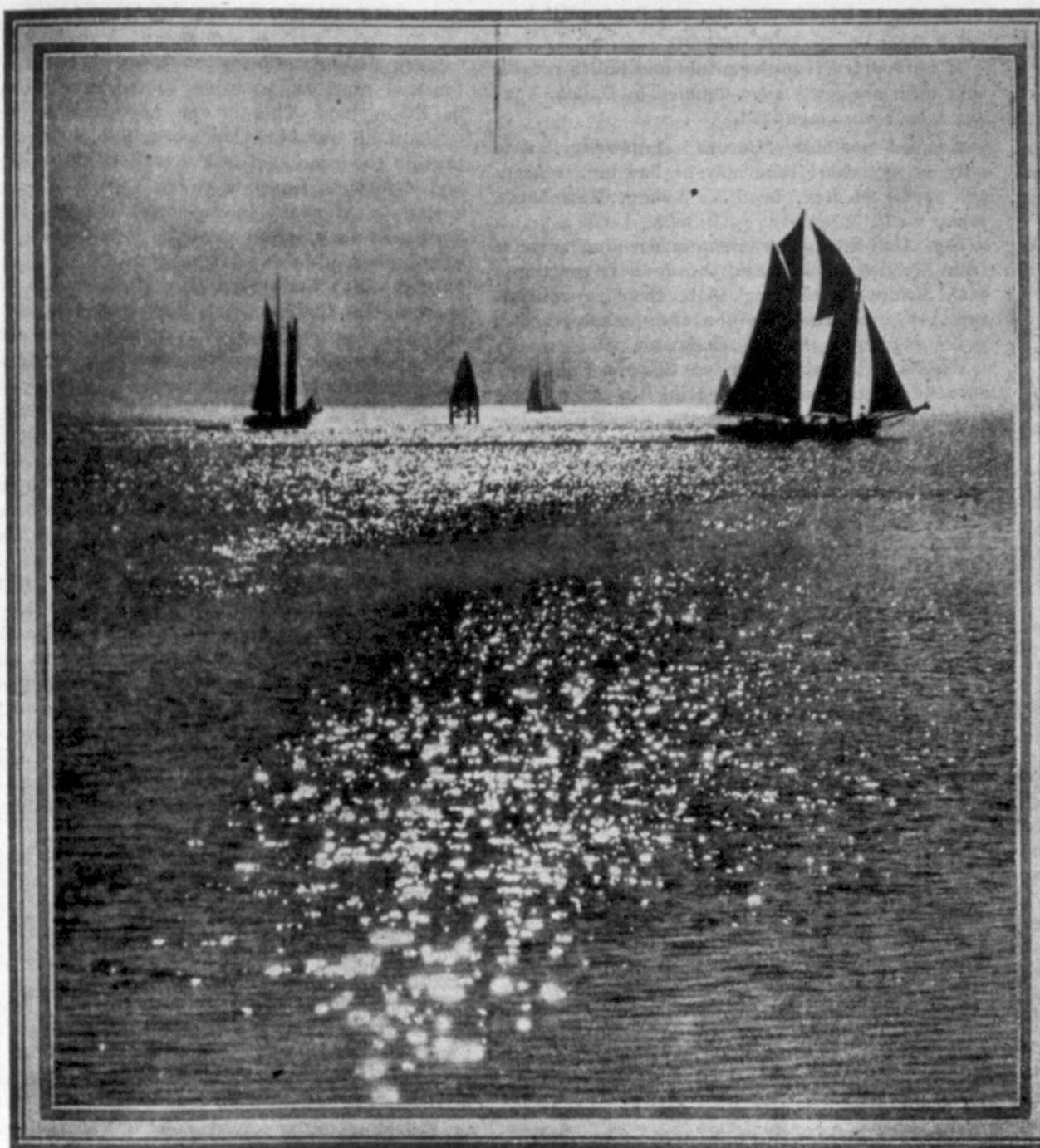
**HISTORICAL SKETCH, FIRST BAPTIST CHURCH, GULFPORT, MISS.**

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The First Baptist Church of Gulfport was organized in the fall of 1897 in the parlor of the home of the late Mrs. M. A. Thornton, the mother of Mrs. John H. Mathews, present president of the Woman's Missionary Union, and who is also president of the seventh district for the state Woman's Missionary Union, and A. W. Amis, deacon of this church. Six charter members were present of whom two, B. Havard and Mrs. Eva McDaniel, are living; and four, Marion Hester, Mrs. M. A. Thornton, Mrs. M. E. Hester and J. S. Havard are dead. B. Havard is a deacon of the church and his wife has served the church as pianist and organist since 1901.

Preceding the organization of the church a union Sunday school had been held in Gulfport, this Sunday school having been organized by Mrs. J. N. Rape of Moss Point, the former Miss Bertha Amis, daughter of Mrs. M. A. Thornton, and the sister of Mrs. J. H. Mathews and A. W. Amis. This union Sunday school met in a passenger coach and under the trees.

After the organization of the First Baptist Church, the first services were held in a one room school building on 25th Avenue which formerly stood on the site now occupied by the Catholic convent. A frame building was constructed by the church on 14th Street on the site now occupied by the Bowen building at the corner of 23rd Avenue. The fund for this church building was started by Mrs. Eva McDaniel, Mrs. M. A. Thornton and Miss Kate Rhorer, who wrote to Baptists all over the state asking for ten cents per person donations, securing in this way \$30, after which the men of the church took



ON THE GULF COAST

over the matter of raising funds for the church building.

The present handsome brick structure which is located on a beach lot extending from East Beach Boulevard to 14th Street, at the corner of 22nd Avenue, was built in 1912-13 while Dr. J. B. Leavell was pastor,—the same Dr. Leavell who went later to Houston, Texas, and built a great church,—one of the nine Leavell brothers who have been prominent in contemporary Baptist history.

The present assessed valuation of the church property is \$150,000 and only \$1,350 indebtedness is outstanding on the entire plant, and the church is planning to remove that indebtedness this present year. Through a loan of \$10,000 from the Home Mission Board the church was enabled to finish the interior and install pews, during the pastorate of Dr. W. A. McComb, 1924-30, and this sum was paid off and the remaining debt is in the nature of a personal loan from a friend of the church. The church is quite well furnished with ample departments for the variety of organizations. One of the finest appointments is the pipe organ, a gift from the Saenger Amusement Company, a gift received during the pastorate of Dr. McComb.

Twelve pastors have served the church in its 37 years of existence. Rev. Jacobs supplied as the first Baptist minister in this section, preaching at the old union Sunday school. Rev. J. J. W. Mathis was the organizing pastor. Rev. L. E. Hall came in 1901. His daughter, Mrs. Phillips, served as organist during his period. Rev. J. R. Johnston, came in 1903. The story is recalled that he arrived in Gulfport on Saturday afternoon and that by the time for service to begin Sunday morning he had shaken hands with every member of the church, a difficult feat

as at that time there were no sidewalks or pavement in Gulfport and the membership was located all over the town, some of them engaged in building houses, but Rev. Johnston was not to be deterred and climbed onto the roofs to greet the membership. It is recalled that his favorite hymn was "Loving Kindness." The much beloved Dr. W. C. Grace whose wife and son yet reside in this community and are members of this church, became pastor in 1904 serving eight years. In memory of him Grace Memorial Baptist Church in North Gulfport was named. Dr. Leavell, the church-building pastor, remained from 1912 to 1913, and was followed by Rev. R. L. Gillan, with a three year tenure.

Few Baptist Churches have had quite the experience of that at Gulfport in the eighth and ninth pastors, the eighth, Dr. Judah Feldman, 1916-21, having been a converted Jew, and the ninth, Dr. W. J. Mahoney, a converted Catholic, who had been educated for the priesthood. Both of these men were outstanding scholars, widely differing in their personal interests yet deeply stirring as pulpit orators and casting a great influence over the church and community. Dr. Mahoney served from 1921 to 1924, when Dr. W. A. McComb began his seven important years of ministry with this church, years of expansion, of growth, of development, not only in the church life but in the community; a period filled with deep spiritual upbuilding in the congregation, of definite organization work leading to the present fine spirit of the church.

Rev. B. Locke Davis, present pastor, came here in 1931. A young man of more than usual scholarly ability, of pleasing personality, of happy contact and broad sympathy, he has rapidly grown into the hearts of the congregation and

community. The church is proud of this young Texan, World War veteran, who taught at the Bible Baptist Institute in New Orleans before accepting this pastorate.

This church has a rotating system of election of active deacons, with the exception of two who have been chosen as life deacons, J. L. Taylor, attorney, and Chancellor D. M. Russell. Possibly the most unusual church officer in the state is recognized by this church, that of official "handshaker," an office to which W. M. Taylor has been elected for several years.

According to the official report of the church for the year 1933, Harrison County Baptist Association, the total membership is 1,169; Sunday school enrollment 946; Baptist Young People's Union 134; and Woman's Missionary Union including all auxiliaries 190. For the fiscal year the total financial income was \$10,059. The total membership gain for the year was 184 and the total loss 83 giving a net increase of 101.

The Sunday school is graded throughout with superintendents of all departments. Carl S. Wilson, principal of the Gulfport High School, is general superintendent. There are six B. Y. P. U. organizations, including an Adult Union, Senior Union, two Intermediates and two Junior Unions. Mrs. W. G. Jones is general B. Y. P. U. director.

The W. M. U. is an A-1 organization with W. M. S., Y. W. A., Intermediate Girls' Auxiliary, Junior Girls' Auxiliary, Royal Ambassadors and Sunbeams organized and active. Mrs. J. H. Mathews is general president, now serving her sixth year.

By Nannie-Mayes Crump, Reporter,  
Biloxi-Gulfport Daily Herald.

BR

**Franklin College, Baptist of Indiana,** this year celebrates its centennial. This editor has a dim recollection of going out to raise money for Franklin College something less than half a century ago while pastor of Columbus in that state.

BR

#### MISSISSIPPI WOMAN'S COLLEGE

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The buildings lost were dining hall, kitchen and the dormitory quarters above the dining hall only. There was no injury to any student and the spirit displayed was excellent. The fire occurred at 3:00 o'clock Sunday morning and friends in the city of Hattiesburg took care of the entire student body for breakfast and dinner with more invitations than could be accepted. The courtesy of State Teachers' College was especially appreciated in view of their offer to take as many as necessary for as long as necessary.

By Monday noon arrangements had been made in the dining-hall of old Dockery to take care of all the students in cafeteria style, with regular service resumed Monday night. Heat was restored in the main dormitories before 9:00 o'clock Monday night. Class work went forward Monday morning without any interruptions.

The trustees of the institution will meet at an early date for a consideration for plans for rebuilding. A new dormitory is contemplated in addition to replacement of the building which was lost.

BR

**Dr. Wm. J. Mayo of Rochester, Minn., says:** "Of my classmates in college, as far as I know, none of those who drank steadily is now living, and of those who were addicts to even a very mild degree, from the time the addiction became manifest none progressed or maintained his position. One of the greatest surgeons in the world, talking to me, said he had never known a surgeon of the first rank who was in the habit of using alcoholic drink."

# Editorials

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Many friends in Mississippi will be glad that Dr. H. L. Martin decided to remain at Senatobia.

"Your father feedeth them." Most people like to do as their fathers do or did. Well, give the birds a crumb.

W. W. Hunsaker succeeds E. E. Waller as editor of the Illinois Baptist. Welcome, and may the blessing of God be on you.

Seventy-nine were added to Immanuel Church, Tulsa, Okla., in a meeting in which Dr. L. R. Scarborough preached.

Those interested in attending the Baptist World Alliance in Germany next summer may have further information by addressing Rev. J. A. Barnhill of Hattiesburg, or the editor.

Mr. G. B. Hall, an influential member of Columbia church, who died recently was a son of the late Rev. L. E. Hall of Hattiesburg. Our sympathy is with the large family who mourn his loss.

Brother W. D. Wallace and family were given a worthy reception at Ackerman, from parlor to pantry. A reception was given to get acquainted. A census is being taken to locate the spiritual and evangelistic possibilities, and a campaign for the Record is on.

Rev. J. H. Kyzar has accepted the call of Drew Baptist Church and will go from Lexington to Drew on April 1st. We have known the pastor since his days in Mississippi College, and know him to be one of the truest among our younger pastors.

Rev. R. L. Powell, our Mississippian, who went by way of Texas to Tacoma, Washington, has been pastor there for three years. Recently he and a group of Bible believing Baptists organized a new church, Temple Baptist Church in Tacoma, and have rented three stories in the Masonic Temple, in which to carry on their work.

The First Baptist Church, Ada, Okla., observed last Sunday the fifteenth anniversary of the pastorate of Dr. C. C. Morris. The membership has grown from 400 to more than 2,800. During the time the pastor has conducted 81 revival meetings, 18 of which have been held with his own church. He has witnessed in these meetings some 6,000 professions of faith.—Ex.

The church at Leland has called Rev. E. H. Westmoreland of Monticello, Ark., and it is reported he has accepted and will begin his work there the first of April. He comes with good witness borne to him by those who know him, and Mississippians will welcome him heartily. He married the daughter of Rev. J. F. Tull, well known and loved in Mississippi.

Pastor G. C. Hodge reports that the men's class in Sunday school at First Church, Biloxi, has grown from 8 to 50. Mr. C. M. Davis is the teacher. They have struggled under a great church debt for several years. Recently the bondholders have agreed to a postponement of the interest due, and to a material reduction in the interest rate for the future. This gives the church a breathing space.

The many friends of Rev. L. S. Cole, pastor at Marks, are grieved to know of the death of his wife who was a victim of pneumonia last week. It was our privilege to be in this home recently, made happy with the radiance of this good woman's devotion to her husband and six children, who are now sorely bereaved by her going. May our heavenly Father sustain them in their sorrow and guide and uphold them in the days ahead.

Pastor T. F. Harvey rejoices that the work in First Church, Hattiesburg, goes on graciously by the blessing of God. In December Evangelist J. W. Hickerson assisted in a good meeting in which 62 were received, 42 of them by baptism. Since then there have been additions every Sunday and baptisms every month. Last Sunday there were 695 in Sunday school, a decided increase, and they hope to have 900 by Mother's Day, and this without drives or contests.

Thanks to friends at Lake and Pastor Kitchens for a good list of subscriptions.

It is reported from hospitals and police records that auto accidents have doubled in Dallas, Tex., since beer was legalized.

A good portable "Corona" typewriter, used only a very short time may be had at a reasonable price of Rev. Leon V. Young, Hazlehurst, Miss.

Now that the government is deriving revenue from the liquor business, the devil is getting a little bolder and asking that the government raise revenue from the lottery racket, though it is called by a more euphemistic title.

Rev. T. F. McCrea writes that in California auto accidents are increasing in that state at an alarming rate since the prohibition law was repealed. He says, "The saddest thing about it is the drinking by women and children."

The Baptist Standard reports a new racket being worked on preachers, and we mention it that brethren may be on their guard. Somebody calls you over the phone and tells you he is a well known Baptist preacher, that he is in an automobile wreck and asks you to endorse his check. Verbum sap.

The Watchman Examiner is of the opinion that the "feeble churches," so-called by the Research Institute, have been very prolific of godly men and women and capable leaders. We have never heard that Amazons were particularly productive. It is with us a solemn conviction that the bigger the church the less chance there is for spiritual development.

One year ago, March 17, 1933, Dr. B. H. DeMent who was the first president of the Baptist Bible Institute passed on to his great and eternal reward. At the suggestion of President W. W. Hamilton a memorial service was held at chapel, and Dr. James E. Gwatkin gave the principal address. Dr. DeMent and Dr. Gwatkin are known at B. B. I. as "David and Jonathan." The address was followed by brief testimonies from others, and it was good to realize that the life and influence of this good man continues in the lives and work of others. Being dead he yet speaks.

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## THE CONVENTION IN JACKSON

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The Sunday School and B. Y. P. U. Convention came to us like an overflow. It enriched every soul who came under its influence. It left a rich deposit of faith, knowledge and inspiration in our churches here, and will quicken the life of our people throughout the state. The inspirational addresses were of a high order. They found echoes in those who heard them, for you could hear discussion of what was said, on the streets, around the entrance to the church, in the committee rooms and around the lunch tables.

While the conferences of special departments are not so spectacular they are rich in fruitful suggestions, and the results of them will be felt in every part of the state for years to come. Secretaries Byrd and Wilds deserve the gratitude of all our people for arranging and carrying out so excellent a program. Hereafter there will be two conventions, one for the Sunday school workers and one for the B. Y. P. U. workers, meeting in alternate years. This is better as many of the same people are interested in both, and this will give them an opportunity to be in both kinds of conferences. And it will give time for fuller discussion of various phases of the work.

The detailed report of the convention appears in this week's issue of the Record, written by Rev. W. E. Lee.

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Last week the editor had a word to say about "When Leaders Lead." Here is why we wrote as we did. Some pastors, Sunday school superintendents and teachers prepared their people for a missionary offering last Sunday. And some did not. Those who did greatly helped the missionary work. Those who didn't—well they just didn't.

## THE TAPROOT OF EVANGELISM

—o—

Very properly Christians everywhere are interested now, and seeking to increase interest, in Evangelism. This is the beginning and the basis of all our Christian work. But Evangelism, that is the concern for the salvation of others, and effort to bring them to Christ, does not spring up of itself. It is rooted in faith. That statement may sound general and vacuous, and it is unless it is further explained. By this we mean a faith that takes God at His word, that accepts the Bible as the perfect revelation of His will, that believes what it says with reference to ourselves, about the world as lost in sin, estranged from God, condemned by His holy law, as deserving of hell and as sure to lead to eternal punishment. A man who does not believe the Bible teaching that men are lost, that they are eternally and hopelessly condemned to hell, will never amount to a "thrip" as a messenger of the mercy of God, a preacher of the good news of salvation.

That's what we mean when we say that the taproot of evangelism is faith in the truth of the word of God. There can be no question that the evangelistic fires are burning dimly in most of our churches and our hearts. Many preachers soft-pedal the teaching of the Bible concerning hell. Many leave it entirely out of their preaching. Some do not hesitate to deny the Bible teaching of eternal punishment for sin. The loss of faith in the Bible teaching and lack of fervor in preaching to sinners go together.

To question or doubt or deny the Bible teaching in this matter is to cast aspersions on the truth of all of it. This is to strike at the heart and center of the Christian religion. It is to deny that God has spoken, or it is to question the truth of what He has said.

The reason so many preachers and other Christian workers have turned aside from preaching the gospel of eternal salvation from sin and hell through the blood of the Son of God, is that these people have ceased to believe there is anything to be saved from. Not believing what the Bible says about hell they do not of course try to save people from hell, but try to make them a little more comfortable while on earth. Not believing that men are to be saved from eternal death, these quack doctors simply administer some soothing opiates for the relief of social ills.

But we must not seek to excuse ourselves by condemning the theology of the heretics and ecclesiastical degenerates. The facts stare us in the face that our churches are reporting a diminishing percentage of baptisms. Before me as I write is a report of one of our leading associations, which shows that the average number of baptisms in the churches of that association for last year was two and one-half percent of the membership. That is there was one conversion on an average for each forty members in the churches. There is no likelihood that this ratio is in keeping with the increase in population. In other words where the number of baptisms is smaller than the increase in population we are going backward.

To our mind no more pathetic words fell from the Savior's lips than, "When the Son of man cometh will he find faith in the earth?" Faith in God will give us peace concerning ourselves. But it will give us great concern and distress concerning the lost.

—BR—

There are many readers of The Baptist Record who recall the work of the former office editor of the Record, Mr. J. J. Lipsey, who gave up his place of service with the paper and the book store to go into the army when the call for volunteers came. They will be interested to know that he and his wife have recently paid our office a delightful visit. When he came out of the army he had to go to Colorado for his health, and has made his home there for several years. It is a great joy to have them back for a visit.

Thursday, March 29, 1934

## THE BAPTIST RECORD

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## THE SHANTUNG REVIVAL

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Have you read it? "The Shantung Revival," a new book just out telling of the gracious work of God's Spirit among Chinese Baptists and others in North China. It is largely a collection of letters written by missionaries, from one to the other telling of what has been taking place in the various stations and among churches of the North China Mission, made possible by the prayers and contributions of Southern Baptists. There are some graphic chapters by the author, Miss Mary Crawford, Tsining, Shantung, China.

It will not take long to read the book, for one does not want to put it down, and it is not long, nor expensive. Your State Baptist Book Store can get it for you, or it may be had from the Sunday School Board, Nashville, or the China Baptist Publication Society, Shanghai, China. This little volume was written in China by a China missionary, the type was set up by Chinese printers, and it was published by Chinese in our own Baptist Publication Society in China; but it isn't in the Chinese language!

This Shantung revival is probably the most fruitful and striking religious movement at the present time. It may be the beginning of the great world revival for which so many are praying. Some have been afraid of it, but as stated by a missionary who has just returned from furlough and is now in the heart of it, "we have not heard any one say that speaking with tongues is an essential evidence that one is filled with the Holy Spirit, nor are our people being carried off at a tangent as has been the case with many of the Pentecostals."

Get a copy of this little book, see what God is doing among His people in China, and pray that the revival be extended to the Lord's people everywhere. One of the slogans has been: "O, Lord, send a revival, and may it begin in my own heart!"

Charles A. Leonard, Sr.  
Harbin, Manchuria, China.

—BR—

**Brookhaven Sunday school gave \$80.66 for the special Home and Foreign Mission offering.**

**The Sunday school of First Church, Jackson,** gave \$102.00 to the special offering to Foreign Missions last Sunday. Superintendent Dailey suggested the proper amount for each class and they accepted it as an honor.

**The reports of the three million fire in Birmingham** recently mention that some of the firemen were under the influence of liquor. If these are true maybe some of those who advocate the license of liquor for revenue might make a note of them.

**The Mississippi Supreme Court decided that** violations of the law against selling beer before the law was changed may still be prosecuted as offenses since the change. In this our supreme court has shown more sense than some others we have heard of.

**Some one has called our attention to a radio address** in which a prominent minister in answer to a question said that "Adam was not necessarily the first man." Our observation is that radio speakers are much subject to the temptation to please everybody, and some of them are apparently not well grounded in theology. Our protection in such cases is the assurance which John gives in his first epistle when he says "The anointing which ye received abideth in you, and ye need not that any one teach you, but as his anointing teacheth you concerning all things."

**PASTORAL CHANGES:** I. E. Taylor goes from Mansfield, Mo., to Commerce, Texas.—E. B. Evans succeeds W. D. Nowlin at Arcadia, Fla.—M. F. Ewton succeeds F. G. Rodgers at Spur, Texas, the latter going to Duncan, Okla.—E. Rawlings goes from Forrest City to Southside church, Pine Bluff, Ark.—Pastor Swearingen succeeds J. E. Herring at Hurtsboro, Ala.—Brother McGee, a student of Mississippi College, who recently resigned the care of Bethlehem church in Rankin County, has accepted a call for one-fourth time to Concord church, Yazoo County.

## CONVENTION BOARD DEPARTMENT

—o—

(Continued from page 1)

that these towns should set a worthy example. It cannot be denied that the towns in which our colleges are located derive more benefit than any others. The money which the students spend is spent in the main with the people where the colleges are located. The parents of these towns receive an advantage because of the presence of the colleges. It costs them less to educate their children since their children can remain at home while taking their college courses. For this reason, they should show the greater liberality. The man out in the distant sections wants to know what the local people are doing when you ask him for a contribution.

4. The success of this campaign depends in large measure upon the attitude of the preachers of our churches. The Master planned for the shepherd to go before his sheep. Before the membership will sacrifice in giving, the pastor must set the example. One leading layman said recently, after having become one of one thousand to pay our debts: "If all the full-time pastors of the State will announce to their churches that they will give \$100.00 each, and then make a strong appeal to the membership to follow, I will pay whatever is lacking of the \$100,000.00." This layman believes that the task could be completed within a month's time if the full-time pastors would assume this attitude towards this debt. It is interesting to note that to date we have more preachers giving \$100.00 to this fund than we have laymen. But we appealed to the preachers first.

5. The success of this campaign depends a great deal upon the attitude of the superintendents of our Sunday schools. We have 1,300 Sunday school superintendents in our State. The right kind of giving on the part of the superintendents of our Sunday schools, and the proper emphasis upon the campaign before the Sunday schools will result in larger returns. Recently in writing 158 Sunday school superintendents, the first reply was accompanied by a check for \$100.00. This came from a superintendent of a comparatively small church. In fact, this is the only one heard from thus far. We need in places of leadership men of a sacrificial spirit. We are expecting to hear from others.

6. The presidents of our missionary societies can be of utmost value in making this campaign a success. We are looking to these presidents to set a worthy example for members of their societies. There are 800 missionary society presidents. It is reasonable for us to expect one-tenth of this number to contribute \$100.00 each. While some may not be able to give this much individually, they can persuade others to join them and form the unit.

7. The last group upon which the success of this movement largely depends is the deacons in our churches. It is often true that the other part of the laity in the church should go around, or over and beyond the deacons, but they rarely do. A conquering spirit on the part of the deacons in our churches will contribute much towards the success of this movement. Some of them have already shown their spirit by going down for sums ranging from \$100.00 to \$1,000.00.

If the above named leaders in our churches will set the proper example, we shall have no trouble in raising the necessary funds. We have already been impressed with the willingness on the part of our laymen if given an opportunity. In fact, several have already said that our people will raise this sum if the people in the above named positions will do their duty. One thousand can be found who will give \$100.00 each if these groups in our churches do their part.

—o—

## APRIL

April is one of the most important months of the year for our general work. It is the month preceding the Southern Baptist Convention. It is the month during which we make an effort to pay up pledges to our Cooperative work to date.

It is the month in which we seek to give all of our people an opportunity to make contributions, even though no pledges have been made. It is, therefore, important that we begin to get ready for a successful round-up. Contributions are on the increase, but are far short of our possibilities and of our needs. While money is flowing into our State at the rate of \$20,000,000.00 a year from the Government, let us see that while Caesar is receiving his part that the Lord also receives what is due to Him. Our soul prosperity should keep pace with our material prosperity.

—BR—

## THE BAPTIST WORLD ALLIANCE

Arch C. Cree, Secretary  
S. B. C. Committee

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All plans for the movement of Southern Baptists to the Baptist World Alliance in Berlin, August 4-10, are now completed and the literature is ready to be distributed. Address Mr. Walter Ward, North German Lloyd, 68 Broad Street, Atlanta, Georgia. Mr. Ward is a fine young Baptist layman, a deacon and a great B. Y. P. U. leader. Those who attended the Southwide Conference in Atlanta the other year will remember him as the accommodating and cooperative chairman of the committee on arrangements. At the special request of the Transportation Committee of the Southern Baptist Convention, the North German Lloyd has agreed for Mr. Ward to be the general director of the movement and for his office in Atlanta to be the central booking office for Southern Baptists. Our committee feels we are fortunate to have Mr. Ward to look after us at this time.

Dr. P. I. Lipsey, editor of the Baptist Record, has been appointed the state leader in this state and all who are interested in joining the state group for this great pilgrimage to the meeting in Berlin are requested to notify Dr. Lipsey. His great interest in all our work and his wide acquaintance with all of our people makes him an ideal leader for the movement to Berlin.

German Baptists are making great preparation to welcome the Baptists from all over the world. The government, through the Minister of Foreign Affairs, has seconded the invitation of the Baptists of Germany and approved the agenda of the meeting. One of the national buildings with a superb auditorium and many rooms for the committee meetings will be placed at the disposal of the Baptists of Germany for the sessions of the Baptist World Congress.

The official tours approved by the Transportation Committee of the Southern Baptist Convention are without doubt the very best bargains in foreign travel one can hope to get. They are real economy tours in price without the skimpy accommodations of the ordinary economy tours. On the S. S. Berlin the North German Lloyd offers you every comfort. Good hotels have been chosen and all the accommodations are above the grade of tours usually given at these prices.

For my part it has been a labor of love, out of 25 years of experience in negotiating foreign travel, to help negotiate these tours at such reasonable rates as to put them within reach of the average Southern Baptist. Dr. H. L. Winburn, chairman of the committee, out of his experience in travel in America, and Mr. Robert H. Coleman, out of his experience in foreign travel, have been equally interested and helpful in securing for Southern Baptists such advantages in foreign travel. Indeed, the whole committee has rejoiced in their opportunity to serve our Baptist people.

Arch C. Cree,  
Salisbury, N. C.

—BR—

Mrs. R. G. McCarty reports that the W. M. S. of Eden church in Jasper County sent in \$12.85 as Home Mission offering during their week of prayer, and added \$6.02 on their 100,000 club. They had with them in their meeting March 10 Pastor L. T. Fagan and brother Morgan from Mississippi College. The latter preached a good sermon.

## TEN MINUTE SERMON

THE PRINCIPLES OF JESUS AND THE SOCIAL ORDER  
B. Locke Davis  
Gulfport, Miss.

Mat. 7:12—All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets.

John 15:12—This is My commandment, that ye love one another, even as I have loved you.

Mat. 22:37-40; Rom. 13:8-10.

With millions going hungry while warehouses burst with food-stuffs, with bankruptcy and foreclosures multiplying even though bank vaults bulge with money, we have had ample evidence of something radically wrong with our economic structure. I believe the fundamental cause of these tragic conditions has been the violation of the economic principle expressed in the words of Jesus above quoted, given for the regulation of human relations but never seriously applied on a general scale.

If we are seriously to attempt the application of the principles of Jesus to the whole of life, we cannot escape an indictment of our capitalistic economic system of the immediate past, based on unbridled individualism in business, and on the exaltation of profit as the chief end of business. The profit motive as a dominant aim in life cannot be reconciled with the Christian ethic.

Though in the past industry in general has seemed to "get by" on the basis of narrow self-interest, in recent years science and invention have brought the people of the nation and the world into such close and complicated relationship that the old order in which selfishness predominates must, as an absolute practical necessity, give way to a system which will insure social justice. Such a system will involve equitable distribution of wealth and opportunity to all, involving far better living conditions and more time for self-improvement for all workers. Ultimate social justice will require such economic planning and coordination as will effectively curb economic imperialism and result in a general condition whereby the needs of humankind will be equitably gauged, supply and distribution regulated in an orderly manner, and work supplied at just wage to every man who is willing to labor.

The stress of practical experience is causing us to understand more and more that capital is never owned but owed; that natural resources are to be held, by whoever holds them, as a trust in behalf of all the people. We are learning that in any permanently harmonious social order the standard of success must be determined not by how much profit I may be able to make for myself, but by how many people I shall be able to serve, and how well. Industry is learning that permanent success depends upon maintaining production for use and not for selfish profit. The social order that will eventually earn the right to peace and permanency through conformity to fundamental economic law, will be marked not merely by a distinction between self-interest and service, but by an enlightened and broadened self-interest which sees the ultimate well-being of the individual only in the well-being of the mass. This, and more is involved in the Golden Rule.

All of this is but an expression of Love made practical in human relationships. Words are wholly inadequate to describe Love. It is really a mighty force, as prevalent as the light of the sun, or the air which we breathe. It seems to be, as we strive to understand it, the principle of cohesion in human relations, comparable in its binding of hearts and lives together to the

force that controls electrons and protons of the atomic world beneath us, to the power that binds planets to sun in the larger atoms, called solar systems, in the universe around us.

To love is simply, through conscious unselfishness to open the life to the Love force which proceeds unceasingly from the Source of Life. "God is Love." To fail to love, with the consequent presence in the life of tragic misunderstanding, mistrust, enmity, unhappiness, and all other negative qualities, is simply to be so absorbed in self that the life is insulated against transcendent Spirit. Manifestation of the Love force in all human relations, as summarized in the Golden Rule, is the fundamental essential to true happiness and permanent success.

Love is received only that it may be given, and it fills our lives only in proportion as it is given. It manifests always in the outpouring of oneself in unselfish service. These are its objects: the beggar on the street; the tramp at the back-door; the destitute family in the next block; the neighbor who is sick; the friend with a burdened heart; the man who works next to you at the shop or in the office; the policeman on his beat; the postman on his route; the loved one in the home—every individual everywhere, who is hungry and would share even your last loaf, who is sorrowful and needs your sympathy, who is discouraged and needs your encouragement, who is ill and needs your ministrations, who is despondent and needs your cheerful smile, who is victim of an unjust economic system and needs your efforts towards social justice—all and each of whom you can give yourself in sacrificial service.

Not until this spirit comes to motivate the majority of the population will ideal social organizations be possible, will the Kingdom of God be comprehensively realized on earth. There can be no real progress towards this objective that does not begin with the individual member of society. Such progress will be made in proportion to the increasing number of individuals who engage sincerely to apply the Golden Rule in every relation, to deliberately maintain an attitude of good-will towards, and genuine concern for, all other individuals. Society is the individual, multiplied by the number of units involved.

How far we are from that goal is manifest in the fact that even in Christian America only one-third of our population are nominal Christians, and manifest even further when we realize what a tragically large percentage of that one-third are only nominal Christians.

But the outlook is by no means hopeless, however discouraging at present. We are assured that Love shall conquer, even on earth; that the King of Love shall reign. The Kingdom is coming; but its arrival can be considerably delayed. Certainly it will not come if the King's ambassadors are indifferent to His true purpose, or if they content themselves with the mechanics of an organized "program" or with mere formal propagation of truth. Its coming will certainly be hastened in proportion as His ambassadors truly interpret the spirit of Love, and faithfully perform the King's mission in the winning of others to an active sharing and expression of that spirit. Whatever is involved in the saving of souls, the process is obviously incomplete and without proof until it results in the manifestation in the individual life, and consequently in the social order, of the basic principle of Jesus' teaching—the dominance of Love in life's relationships.

**BR**  
Brother Bill Railey, Moselle, Miss., R 1, would be glad to assist pastors in revival meetings. He was reared in Vicksburg and was educated at the University of Mississippi.

### A SERIOUS SITUATION

In one of our best churches, a pastor who recently moved on the field, went to see two young men of his congregation, and when he had called for them, the man for whom they worked seemed rather harsh and discourteous, saying in a rather sarcastic way "That sounds like a preacher." The preacher then introduced himself and told the man frankly who he was. The man then said, "Yes I have been reading about you hypocrites."

He had been reading Judge Rutherford's books. Rutherford makes very bitter attacks on the clergy and what he is pleased to call organized Christianity.

In another one of our leading churches, there is a physician and his wife who were once useful members of a Baptist church who have gone off after Rutherford and are circulating his books. These examples can be duplicated in many of our churches.

In one county in north Mississippi there were four people, two men and their wives, who worked two months in a house to house canvass selling Russellite literature, written mostly by Judge Rutherford. In nearly all of this he makes an extremely hard fight on the clergy and all of our organized work. This poisonous literature is doing its deadly work just as surely as the poison gas did in the world war.

I have before me a tract published by Watch Tower Bible and Tract Society in which they refer to the clergy as the agents of Satan. They claim to have published and distributed 150,000,000, one hundred fifty million, books and tracts in fourteen years and that he speaks over 150 radio stations. His chief aim seems to be to destroy confidence in the clergy and organized Christianity. What are Baptists doing to counteract this influence?

Our Sunday School Board and our book stores have done a wonderful work, and what I am saying is by no means meant as a criticism of them; but we are not meeting this constant, and ever increasing stream of poisonous literature as it should be done.

During the six months that I have been serving Tippah County Association as missionary colporter I have come face to face with this deadly stuff and have tried to work out a plan to place circulating libraries in as many of our Baptist churches as possible. These books are mostly our own Baptist publications, dealing with our own peculiar doctrines.

I do not have space to go into detail as to the plan; but any pastor who is bothered with this false teaching, who will write me, I will be glad to help him in any way I can. Let us at least show as much interest in spreading the truth as our enemies do in spreading false doctrine.

C. S. Wales.

### THE RESURRECTION

Some one breathed into His lungs—  
Life's refreshing breath,  
Twas then new life begun  
To waken in its self.

Some hand touched the eyes so quiet—  
They fluttered from their death,  
New violets waked from their long night,  
For they too, the touch had felt.

Some warm lips were gently pressed,  
Upon cold ones in chill,  
They with warmth and blood were blessed,  
A smile crept there, no longer were they still!

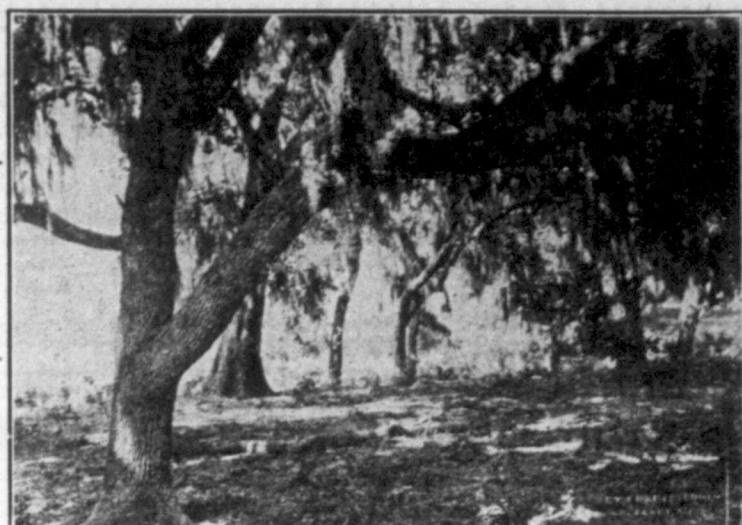
A vivid bud burst on yonder hill!  
While the sun caressed green grass on the earth,  
Some clasp caused a hand to move,  
A lily hath its birth.

Some touch started a heart to beat!  
A bird began to sing,  
New life reigned sublime and sweet,  
Through Jesus the risen King!

—Inez Gilbert.



SOME OF THE  
BEAUTIFUL  
GULF COAST  
VIEWS.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### MISSISSIPPI BAPTIST SUNDAY SCHOOL AND B.Y.P.U. CONVENTION DISSOLVED AND TWO CONVENTIONS ORGANIZED

The 1934 session of the Mississippi Sunday School and B. Y. P. U. Convention had a most interesting and profitable session last week in Jackson. The convention was marked by several outstanding features. First of all it was remarkable that every person scheduled to lead a conference or make a talk at the convention was present with special preparation. This was not only true with the convention proper but also with the banquet that was enjoyed on Wednesday of the convention. The meeting was hightide all the way through with just about one thousand out of Jackson folks attending. The special committee that was appointed two years ago to study and report on the merits of dividing the convention reported in favor of the division and the convention voted the measure without discussion, hence the old convention was dissolved and a distinctive Sunday school and a distinctive B. Y. P. U. convention were organized. Mr. W. L. Meadows was elected president of the B. Y. P. U. Convention, with Mr. Gaines Hightower and Miss Eloise Tolar elected vice-president and secretary respectively. Mr. John Davis was elected president of the Sunday School Convention with Mr. J. C. Maxwell and Miss Mary D. Yarbrough elected vice-president and secretary respectively. The conventions are to meet biennially, the B. Y. P. U. to meet on odd years and the Sunday school on even years. The first meeting of the B. Y. P. U. convention will therefore be next year, 1935. The time and place to be announced later. You will find complete report of the convention of last week elsewhere in this issue of the Record.

—o—

Dear Mr. Wilds:

I am glad to report to you that we are concluding our B. Y. P. U. Study Course this evening. The courses were begun on Sunday evening and have continued through each evening this week. The interest has been wonderful and the enrollment all that the heart could wish—far in excess of the enrollments a year ago. Our young people are using the opportunities brought their way, and in a gracious way I think.

Our enrollments total ninety this year as against forty-nine a year ago. Mrs. Stanley Carothers has charge of the Juniors and is teaching "Studying For Service" to a class of thirty-three. Mr. Joe Cavin has charge of the Intermediates, enrolling twenty-four, and teaching "Training For Christian Service." Dr. W. A. Sullivan has charge of the Seniors, enrolling fourteen, and is teaching "The People Called Baptists." Rev. Otis Jones, pastor at Bude, has charge of the BAU's, enrolling nineteen,

School and in addition to the work in their own church sponsored a training school at the Pleasant Hill church and also special conferences at one of the negro churches of that city. The work at Pleasant Hill church was each afternoon with about fifty attending every afternoon. On the last afternoon the Adult union furnished refreshments after a most enjoyable half hour of fun on the church lawn. The refreshments consisted of popcorn balls, popcorn peanuts and peanut candy, my! but what a good time we all did have. The work each evening in the Brookhaven church was marked by a good attendance with splendid interest on the part of all B. Y. P. U.'s. Examinations were held on Thursday evening after which each union had a social in its own room followed by a general meeting with each union of the church entertaining with a stunt. Each union had made a poster advertising the training school and these were judged and first and second winner recognized.

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### BROOKHAVEN SPONSORS SPECIAL WORK IN CONNECTION WITH B.Y.P.U. TRAINING SCHOOL

Recently the Brookhaven church held their B. Y. P. U. Training

and is teaching "The Functioning Church."

I am glad to make this report to you, evidencing our interest in the work among our young people, and evidencing the interest of the young people in the Lord's work.

Sincerely,  
H. H. Boutwell,  
B.Y.P.U. Director.

—o—

My dear Mr. Wilds:

I am sure you are interested in the work done in our training school last week.

Louise Holman and I, workers with the Junior B. Y. P. U. are especially proud of the accomplishments of our study course week. In answer to prayer, God sent us one of the very best teachers, Mrs. Stanley Carothers, daughter of our dear Dr. Borum. "Studying For Service" was the book we took, but on each of the six nights salvation for themselves and soul-winning were stressed. During the week we had an average enrollment of 32 enrolling 1 new member each night. There were only 2 absentees throughout the week, and one of these broke his arm late one afternoon and stayed away only that night. On Friday we had 34 enrolled, and 33 of this number will receive Junior awards. Out of the 34, eighteen of these were Christians. Our hearts rejoiced indeed when 15 of the remaining 16 said on Friday night, "I give my heart to Jesus." There is no doubt in any of our minds as to their meaning what they said, for each one thoroughly understands the plan of salvation. We had 8 fine boys and girls to unite with the church on Sunday morning, knowing that the other seven will do the same soon. You know, sometimes parents object to a boy or girl accepting Christ too young. I think any Junior boy or girl certainly should know what it all means and is never too young. We are very proud of our boys and girls.

Mr. Wilds, I am not boasting of the work we did. We never feel that we did as much as we should. God has surely blessed us beyond measure. Not only did He bless us

with a good teacher, but He also gave us fine weather.

All of the other unions did great work also, but this is to tell you about our Juniors.

We give God all the praise and honor for the work done.

Sincerely,  
Lucille Harrell.

—BR—

### PRE-CONVENTION CONFERENCE

In the early days of the Laymen's Missionary Movement, separate conventions of men were popular and attracted great companies of representative laymen. During these stressful times large gatherings of business and professional men are impracticable.

For this and other reasons the Baptist Brotherhood of the South has thought it wise to arrange for a conference of three sessions in Ft. Worth, May 15, the day before the opening of the Southern Baptist Convention. The conference will be held in the First Methodist Church.

It is hoped that a large number of pastors and laymen will reach Ft. Worth in time for the opening of the Men's Conference at 9:30 a. m. on May 15, and remain for the sessions of the Southern Baptist Convention. This will enable them to get the benefit of both conventions for only a little larger expenditure of time and money than would be involved in attending only one.

The morning and afternoon sessions will be devoted largely to reports from the field, round-table discussion, and short addresses by laymen. Both will close, however, with an inspirational address by an outstanding layman. At the evening session there will be three stirring addresses by eminent speakers.

Colors      Colors      Colors

**F. A. S. YARNS** Especially Prepared

For Crocheting      RUGS      AFGHANS      MATS

Easy to crochet beautiful, soft, colorful rugs, afghans and mats with F.A.S. COTTON YARNS. Wonderful results can be obtained. The soft texture, finish and colors will delight you.

17 solid colors—13 blended colors!!! Only an expert can tell rugs, afghans or mats made from F.A.S. Yarns from those made from more costly materials. F.A.S. Yarns have body enough to make rugs lie smoothly without the use of heavy backing. They launder perfectly.

PRICES: Rug yarns: 1 lb. tubes 75c— $\frac{1}{2}$  lb. tubes 40c, delivered; Afghan yarns:  $\frac{1}{2}$  lb. tubes only 40c, delivered. (Prices slightly higher West of Rockies and in Canada.)

FREE samples and information on request. Agents wanted.

F.A.S. YARN & RUG CO., Rome, Georgia.

**Cotton Yarns:** For knitting and crocheting bedspreads, table mats, chair backs, sweaters, dresses, etc., old fashion unbleached cotton yarns, 40c per pound, postage extra. Furnished in skeins, or on one and two pound cones. Free samples on request. Neely-Travora Mills, Inc., York, S. C.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

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Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.  
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Young Peoples Leader—Miss Edwina Robinson  
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Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## OUR PRAYER CALENDAR

Pray daily for our State W. M. U. meeting.

### 1—SUNDAY

Pray that Southern Baptists even now may catch the spirit of William Carey's world vision. Also pray for May meeting in Fort Worth, Tex. (See pages 8, 35, 36.)

Then Thou spakest in visions to Thy saints.  
—Psa. 89:19.

### 2—MONDAY

Pray for Dr. I. J. VanNess, executive secretary of Sunday School Board, Nashville, Tenn., and for Mrs. VanNess.

My covenant will I not break nor alter the thing that is gone out of My lips.—Psa. 89:34.

### 3—TUESDAY

For annual sessions of W. M. U. of Mississippi, Gulfport, April 3-5.

They shall not labor in vain.—Isa. 65:23.

### 4—WEDNESDAY

For annual sessions of W. M. U. of Louisiana, Monroe, and W. M. U. of Missouri, Hannibal, April 4-6.

Ask of Me and I will give thee the nations for thine inheritance.—Psa. 2:8.

### 5—THURSDAY

For Rev. and Mrs. J. Hundley Wiley, University of Shanghai, China.

A man's heart deviseth his way; but Jehovah directeth his steps.—Prov. 16:9.

### 6—FRIDAY

For Rev. and Mrs. J. C. Quarles, literary and evangelistic work, Buenos Aires, Argentina, and for William and Mary Wallace Quarles, Margaret Fund students.

Let not your heart be troubled.—John 14:1.

### 7—SATURDAY

For Mrs. G. W. Greene, educational work, Canton, China.

The prayer of the upright is His delight.

—Prov. 15:8.

—o—

### LAST CALL!

This is the last call for you to send your name in for entertainment on the Harvard plan—bed and breakfast—at Gulfport for our W. M. U. Convention, April 3-5. Send at once to MRS. P. C. BOLTON, FIRST BAPTIST CHURCH, GULFPORT, MISS.

—o—

Our Convention will open with the Tuesday evening session beginning at 7:30 and will close Thursday at noon. When you leave home, plan to stay until the benediction. Miss Juliette Mather will bring the closing message, using the subject "Let Us Exalt His Name Together." You cannot afford to miss this last message.

—o—

We want to extend a special invitation to our pastors to attend our W. M. U. Convention. We deeply appreciate the help and cooperation of our faithful pastors and you will find a hearty welcome at our Convention. COME!

—o—

We have on our desk a copy of *The Worker*, a missionary magazine, issued quarterly for the Woman's Convention, Auxiliary to the National Baptist Convention.

Our Negro friends were in great need of a magazine that would help them in their missionary programs. The *Worker* is edited by Nannie H. Burroughs, Corresponding Secretary. Mrs. Una Roberts Lawrence is a special contributor, representing the Woman's Missionary Union of the Southern Baptist Convention. She

## YOUNG PEOPLE'S COLUMN

More than a hundred Junior girls gathered at Blue Mountain College for their annual House Party. Never have Juniors been more royally entertained than by their "Big Sisters." The campus was resplendent with these Juniors as they thought together on "The Master's Flower Garden." Miss Pearle Bourne brought them messages of "Foreign Flowers," "Garden of the World," and "Bouquets from the Garden." Three of the college girls, Misses Velma Scott, Louise Leavell, and Frances Dozier, led the devotionals, using stories of flowers and Bible verses. The song used for the meditation and benediction was "In the Garden," played by Misses Frances DeFore, Lucy Carlton Wilds and chalk drawings by Fannie Mae Izard.

The conferences on the Star ideals was: "Why the Flowers Bloom?" Because: 1. Look up (Prayer), 2. Deep-rooted (Bible study), 3. Beautiful Flowers (Mission study), 4. Cheer others (Personal Service), 5. Share their Perfume (Giving). The Standard of Excellence was symbolized by a Flower Bush with eight lovely pink roses, each rose to be placed as each point is met.

There were representatives from the following places: Ackerman, Blue Mountain, Canton, Chalybeate, Clinton, Hollendale, Houston, Jackson, Lake, Laurel, Lucedale, Meridian, Newton, Pontotoc, Ripley, Rosedale, Scooba, Tupelo, Vicksburg, Eupora, Brandon.

A happy, helpful time was the result of the week-end together. Juniors and their counselors thank Blue Mountain College, faculty and students for the privilege of being on their campus.

—o—

Counselors, Associational Young People's leaders, prospective leaders and others will have luncheon together on Wednesday, April 4th, during the convention. Miss Juliette Mather, young people's leader for the South, will bring a special message to this group. Come to Gulfport for renewed information, inspiration and deeper consecration.

—o—

COME TO GULFPORT—April 3-5.

—o—

CHARTERS FOR R. A. CHAPTERS! We have in the office charters for new R. A. chapters, these can be obtained for 25c each.

—o—

Expecting to see you at Gulfport.

is chairman of a special committee appointed to cooperate with the Negro women.

I am often asked to recommend literature to put into their hands. I think this magazine will fill the need. It is 50c a year.

The following paragraphs from an editorial will show something of the material it is planning to give:

"We need this magazine for our women's organizations that they may be more efficient in their work in the churches. The best missionary writers will contribute material that will be of

tremendous help to all women who are seeking light.

"We plan to present the material in ways that will develop effective workers in our churches, lead us into soul winning and give us a greater vision of a lost world.

"If our leaders will only cooperate with us, read the magazine, use the material, study the lessons carefully, secure subscriptions, it will not be long before the local societies will take on new life and the local leadership will do better work, know more about God's work, win more souls and work more earnestly for the salvation of a lost world."

—o—

## ANNUAL MEETING OF W. M. U. IN FORT WORTH, TEXAS.

Fort Worth Baptists feel confident that no other group of Baptists in the Southland could look forward with greater pleasure and interest to the approaching Southern Baptist Convention, which is to meet in our city in May.

Fort Worth, with its far-minded western spirit, can be truly called a Baptist city. You will feel at home among us for in our population of nearly two hundred thousand, the majority are church members, and a large part of these are Baptists.

There are numerous and well equipped fire-proof hotels in the heart of the city, convenient to the W. M. U. headquarters and to the convention meeting place. The Women's Missionary Unions of the city and of Tarrant County, with their splendid leader, Mrs. B. A. Copass, assisted by her numerous efficient committee chairmen, are busy daily with the details of preparation. For it is your coming that delights our hearts, as we, the Baptist women of Fort Worth, one and all, anticipate this pleasure.

Broadway Auditorium, where the W. M. U. is to meet, has ample seating capacity, rest rooms and other comforts and conveniences.

Fort Worth is happy, as the chosen hostess of so select an host. Our Baptist women here are diligent in their preparation for your coming and Fort Worth waits for you with a gracious welcome.—Mrs. Earl Tabor, Fort Worth Chairman of W. M. U. Publicity.

—BR—

## BAPTIST HOME PARAGRAPHS

—o—

About fifteen of the children have measles, but all are doing nicely. No serious results as yet.

We were very glad indeed to have about seventy-five or one hundred B. Y. P. U. and Sunday school conference delegates with us during the convention.

On Sunday afternoon, March 18, at the Baptist Home a very pretty double wedding took place when Miss Louise Hale was given in marriage to Mr. Dewitt Cox, and Miss Augustine Webb to Mr. Elton Massey, by their foster-father, Supt. O. C. Miller, who is also foster-father of Mr. Cox. Rev. E. F. Graeser performed the ceremony. Mr. and Mrs. Cox have an apartment at 315 George Street, while Mr. and Mrs. Massey are residing with his parents, Mr. and Mrs. Silas Massey, 248 Superior Street.

The Home has recently bought a new refrigerator and we are appealing to our Baptist people to rush your Octagon Soap Product coupons, Luzianne Coffee and Tea coupons and Borden's Magnolia Milk, to pay for same.

Kathryn Dilworth, Reporter.

Thursday, March 29, 1934

## THE BAPTIST RECORD

**The Baptist Record**  
Published every Thursday by the  
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Department**

By R. L. BRELAND

## Convention Side-Lights

Another splendid meeting, the 19th, of the State Baptist Sunday School and B. Y. P. U. Convention met last week. It was well attended and the work done was of a high order.

Perhaps the high points of the whole meeting were the addresses by Doctors R. G. Lee, Frank Tripp and L. G. Gates. Each was a masterpiece in itself. They soared to heights above.

"I had rather believe there is a hell than die and find there is none, than to believe there is no hell and then die and find there is one."—Dr. Lee.

"The only way back to normal conditions is by the way of the old-time fundamentals of the Christian religion."—Gov. Conner.

"A 3-cent postage stamp, or its value, a day given by 100,000 Baptists for a few years will pay all our debts and have some for other work."—Dr. Tripp.

"It is easier to get into a Baptist Church than it is to get into any other organization in the world, consequently our churches are full of the world. In the next ten years it is my opinion that Baptist churches will purge themselves."—Doctor Tripp.

All the Baptist colleges sent their singers to help make the meeting a success, and added much to it. The Blue Mountain girls' quartet rendered two lovely numbers. This quartet consisted of Misses Ouida Gilbert, Forest Allen Prather, Mary Alice Jobe and Miss Eubanks.

"As a rule the end of the teen age in life finds the destiny fixed; it is Christ or chaos by that time. Very few are saved after the teen age."—Miss Lee.

Jackson did her part well in caring for the convention. No complaints were coming. Dr. Hewitt and Carl White were on the job day and night. The writer had a

good home with Dr. and Mrs. T. H. Gresham out on Robinson Road. "A little explained, a little endured, A little forgiven and things are cured."—Dr. Gates.

"Politics without patriotism is criminal, and culture without Christ is a failure."—Dr. Gates.

"The Christian who fails to vote under any excuse is not only a coward but he is a traitor."—Dr. Gates.

—o—

While at the convention I met Bro. J. M. Cooper, of Catchings. I was his pastor back in Neshoba County, and he and his good wife, now gone to glory, were loyal and true. He has reared a large family of splendid children.

Rev. Ira Metts, located at Goodman, is now serving the Baptist Church at Ethel for one Sunday. He also serves Tchula one Sunday.

The death of the good wife of Rev. L. S. Cole, pastor at Marks, came as a surprise. Much sympathy was expressed for this good man and family in their sorrow. May the Lord bless them.

Rev. R. B. Patterson, the good pastor at Calhoun City, underwent an operation for appendicitis in Baptist Hospital, Memphis, last week. Last reports said he was doing nicely. May the Lord soon raise him up.

The evangelistic meeting for Yalobusha County Association will be held the fifth Sunday in April, place not definitely decided on yet. Dr. P. I. Lipsey, the editor, has agreed to be present.

Rev. J. L. Moore is located at New Ireland, Newton County. He serves ten churches located in Neshoba and Leake Counties. He is a busy preacher, doing a good work.

Rev. D. I. Young is located at Eden, and serves that good church and other churches in that part of the state. He is one of our best pastors.

Rev. S. J. Rhodes, pastor at Taylorsville, was in a car accident recently and was slightly injured, but was able to be at the Convention. He reports things going well on his field. He serves Cohay Baptist Church also. His health is improved.

Oakland Baptist Church was represented at the convention by Deacon T. T. Gooch and Pastor J. H. Page.

While in Jackson I visited the home of Mr. and Mrs. Byers. Her mother, Mrs. Edna Strain, who is a member of the Baptist Church at Pittsboro, is in their home for the present. She is greatly interested in her mother's work.

—BR—

**BAPTIST CHURCH OF CLARKSDALE**

By Mrs. M. E. Page

—o—

Of all the busy institutions which our fair city may be justly proud, probably none quite equals the Clarksdale Baptist Church in its interesting history and ever-widening development.

Turning back the pages of this church's record, one marvels at the account of lofty ideals and persistent endeavors therein portrayed. Across these pages move men and women whose names have been closely identified with the progress

of Clarksdale, many of whom are still living amongst us and still feeding community life with their active sympathy and wise counsel.

The Clarksdale Baptist Church was organized in 1898 with only 7 members. These charter members were Mrs. Henry Hicks, Mrs. H. W. McKay, Mrs. T. J. Mangham, Mrs. E. L. Broadbudd, Mr. E. L. Broadbudd, Rev. and Mrs. A. L. O'Brian. During the first year, a lot was purchased and a church building begun. Rev. O'Brian resigned at the close of one year and the church labored with Rev. E. D. Solomon and Rev. J. R. White, one year each, and recorded increased membership and zeal of endeavor. The next three years, with Rev. J. E. Barnett, witnessed the completion and furnishing of the House of Worship on First Street where now stands the Clarksdale Woman's Club. It was during Rev. E. D. Solomon's second ministry that the first Board of Deacons was elected, November 8th, 1908, and they were Mr. A. L. Walker, W. V. Jenkins, Lome MacKay and W. R. Ellis.

Then came Rev. W. A. Jordan, Rev. A. R. Bond, and Rev. A. A. Kincannon, the latter marking his services by a successful effort to procure a lot and money toward building a Pastor's Home.

In 1913, came two strong, beautiful characters to bless, not only this church, but the whole community, Rev. Martin Ball and Mrs. Ball. The church had been steadily growing all the time and in 1916 paid off indebtedness on the Pastor's Home, though the State Mission Board was still lending financial assistance toward paying the minister's salary as it had done since the church's organization. 1917 saw the church clear of debt and able to support itself and the orders were "clear sailing, full speed ahead."

However, like Job, this faithful, courageous band was yet to be tested. At noon, March 28, 1917, fire razed the building and all that was left of so much endeavor, so many high hopes was useless ashes and smouldering ruins. With renewed vigor and undaunted faith, the church set about plans for a new building. A group of its staunchest members, J. M. Brooks, J. T. Jenkins, L. C. Franklin, J. P. Hill, R. L. Burns, S. A. Corley and W. P. Holland, were appointed as special finance committee who, assisted by a building committee, advanced plans and means whereby, in March 1918, the new building was begun, this time on its present location on First Street.

In passing, may I state that the routine services and program continued without interruption. The city of Clarksdale stood by and offered her best in this time of need and the Eliza Clark School Building, the City Hall, and the Court House were used from time to time. A large tent was purchased and

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used when weather permitted until 1920 when the beautiful \$60,000 edifice was completed and occupied.

Succeeding Rev. Ball, Rev. Macon Vick took up the duties and responsibilities of pastor and the new church was further enhanced and equipped with a splendid \$5,500.00 pipe organ and with beautiful stained-glass windows to adorn its walls and its baptistry.

Who does not remember the years of prosperity which this church enjoyed under Dr. W. M. Bostick? The years when new orchestra chairs had to be installed in the Sunday school auditorium and choir; and when the Sunday school membership swelled to overflowing and the pastor's home had to be converted into an annex to accommodate the attendance? When it was easy to raise \$25,000.00 per year and the work demanded an assistant to the pastor?

And then came the depression! And surely, if it be true that God raises up great men for special times and places, surely He it was who sent to this church, so badly crippled in loss of members and stress of critical times, Dr. V. E. Boston who is ministering, leading, this flock at the present time.

As stated in the beginning, the Clarksdale Baptist Church is one of the city's busiest organizations. With its enrollment of nearly one thousand members, with its active branches and auxiliaries it takes its place as one of the most important units in the community. It has missionary society trains and uses its 150 members for local and distant needs; its seven auxiliaries for the training of youth into noble, constructive fields of service are contacting 200 boys and girls for tomorrow's work.

Every day of every week, this church is the scene of great activity, the wheels of its great machinery in constant motion in the cause of 1,900 years ago when the Man of Galilee said "go thou and preach the Kingdom of God."

—BR—

Newly Wedded Man: "By George, Lucile, these biscuits of yours look exactly like those my mother used to make, twenty years ago."

Wifey: "How delightful! I'm so glad!"

Man (biting one): "And by George, I believe they ARE the same biscuits."

**BEDSPREAD CROCHET**

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with Lily Mercerized Crochet Yarns  
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makers of the popular  
Lily Sewing Threads.

## Sunday School Lesson

W. A. Sullivan

April 1, 1934  
Who Is Jesus?  
Matt. 16:13-27

—o—

"What think ye of Christ?" Who is Jesus? "Whom say ye that I am?" These are questions which have presented themselves to the minds of men of every generation for nearly two thousand years. The question is not academic. It is ever recurrent, persistent, personal, demanding an answer. Wherever the gospel is preached, every one must face it for himself—whether one would or not.

Our lesson text (Matt. 16:13-27) brings us to within about six months of the crucifixion of Jesus. As the shadow of the Cross deepened He seemed more intensely concerned that His disciples have the right conception of Him and of His mission in the world. Hence His frequent withdrawals with them from the multitudes of Galilee, the more intimate method of teaching them during the closing months of His earthly ministry, and the personal question "Whom say ye I am?" Our lesson text gives a four-fold answer.

**1. He Is the Christ, the Son of God** (Matt. 16:13-17). The carpenter of Nazareth profoundly amazed and perplexed those who saw and heard Him. About none other have so many different opinions been held. Even His mother once thought Him beside Himself, crazy. He was the absorbing topic of His day, a sensation. Six months before His crucifixion there were those who were convinced that He was John the Baptist, whom Herod had beheaded, risen from the dead. Some thought Him Elijah who long ago had been carried away in a chariot of fire to heaven. Still others argued that He was Jeremiah come back again. The burning question was "Who is He?" So Jesus said to His disciples "But whom say ye that I am?" Simon Peter, apparently answering for his fellow disciples as well as for himself, made his classic confession "Thou art the Christ, the Son of the living God." That confession probably gave Jesus greater joy than any word He had ever heard on earth. Peter had got hold of the great truth. He gave the correct answer. However he had not made a discovery. A revelation from God the Father had been given him. He was born of God (I Jno. 5:1). "Not of bloods, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). The experience of faith that Jesus of Nazareth is the Christ was, is, and must ever be received as a revelation from God.

**2. He Is the Builder of His Church** (Matt. 16:18-20). He began to build with Peter, who was "first among equals." It was necessary for Him to prepare material with which to begin to build. When Peter could say by revelation "Thou art the

Christ, the Son of the living God," at least one stone was ready. Then for the first time Jesus said "I will build my church." The verb "will build" (Matt. 16:18) is translated from a Greek verb of continuance following the phrase "at this rock" (not "upon this rock") locative case denoting a point of beginning. Jesus did not begin to build His church "upon this rock" as a foundation. He began to build "at this rock" as a point of departure. Jesus Christ Himself is the foundation, and "other foundation can no man lay." That however is not the thought of this passage. Jesus began to build His church with Peter, "at this rock." He continues to build. Every stone which He places in the building is of like material, out of the same quarry. To His church has been committed His gospel, "the keys of the Kingdom of heaven." The powers (gates) of darkness (hades) shall not stand against it.

**3. He Is Atoning Redeemer** (Matt. 16:21-23). The main thought in these three verses seems to be the Divine necessity of the sufferings, death, and resurrection of Jesus. The key word is **must**. Several times before this occasion near Caesarea Philippi He had made veiled references to His approaching death and resurrection. Now He declares His death to be **necessary**. That necessity however was not arbitrarily imposed on Him but voluntarily and graciously assumed by Him. Dr. Alexander MacLaren well says: "Christ felt that the Cross was an evil, but that feeling never made Him falter in His determination to bear it. His willing acceptance of the necessity was owing to His full resolve to save the world. He must die because He would redeem the world, and He would redeem the world because He could not but love." Simon Peter had received the revelation that Jesus is the Messiah, but he did not know that the Messianic work of Jesus required His death. So he would avert it. Jesus, turning His back on Peter and rebuking him with stern sharpness, set His face steadfastly toward Calvary.

**4. He Is Our Lord** (Matt. 16:24-26). Therefore He bids us follow Him. To do so is a privilege open to "any man." No one ever follows Christ except one who does it freely. One cannot be forced to live the Christian life. The first step is self-denial. The next leads to sacrifice and suffering. The Cross principle is central in Christian living as well as in Christ's atoning work. There can be no atonement without the Cross; there can be no Christian living without suffering. Moreover they who would follow Jesus as their Lord must do so constantly. Such habitual following involves the losing sight of one's self and life, but it results in the experience and possession of the fulness of the abundant life—a life worth more than all earthly gain. More blessed still, to follow Jesus as Lord of all is the greatest contribution one can ever make to the world in which we live. "What can a man give as an equivalent of his life?"

## FREEDOM AND AUTHORITY IN RELIGION

J. L. Boyd  
Vicksburg, Miss.

—o—

(Continued from last week)

(1) The Law of the Harvest, inexorable and unalterable as the stars in their courses, "Whatsoever a man soweth that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting."

(2) The Law of Influence, the proper consideration for others. "But take heed lest by means of this liberty of yours ye become a stumbling block to them who are weak." . . . "For none of us liveth to himself and no man dieth to himself."

(3) The Law of Love, "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead. And that he died for all that they who live should not live unto themselves, but unto him who died for them and rose again."

These are the laws of life in the exercise of the priceless liberty of the children of God, which are absolutely binding and positively compulsory. It is not, however, outward and physical compulsion, nor the compulsion of written statutes, but the higher compulsion of an inward and spiritual impulse. There is a coercion which is absolute and unalterable, but it needs no pressure from without. It is the coercion of honor, of proper regard for others, and of love for Him who enjoins obedience to these fundamental and eternal laws of life.

## IV. A FREE CHURCH IN A FREE STATE

A church is a voluntary organization, a spiritual commonwealth, with spiritual ends in view, and has to do chiefly with the souls of men. The State, on the other hand, is a carnal set-up, though with divine approval, whose chief purpose is to guard men's persons, their properties and their liberties. The church is compatible with the State, but entirely independent of it. Their ends and methods are different and their functions should be kept forever separate and distinct. The political and religious life of a people travel best on parallel roads, never on the same road locked in each other's embrace. And when they are thus held in their respective spheres, each supplementing the other in their contribution to the welfare of the people, that people come into the fullest enjoyment of their earthly existence.

The New Testament churches were spiritual democracies scattered over the Roman Empire, and without let or hindrance worked out their own salvation with fear and trembling. They wrought under the immediate leadership of a recently crucified Redeemer and a more recently exalted Lord, guided by the Holy Spirit. The State did not interfere with their modes of worship or functions of self-government, nor with their energetic efforts in the

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MEMBER N. R. A.

propagation of their faith and practices to regions beyond. They were free churches in a free state. Not only was this true with Christianity, but every other religion enjoyed the same liberty and civil protection in the orderly processes of their ministrations. Judaism, scattered from Jerusalem and Palestine, went everywhere within the Roman world building their synagogues and propagating their faith under the protection of the Roman eagle in every city and town of importance. The Christians suffered untold persecutions in the first half of the Christian era, not from the hands of the Romans, but from their Pharisaic cousins in their unrelenting warfare for a spiritual religion as over against a religion of legalism, ceremonialism and conventionalism. It was the eternal conflict between the spirit and the letter—"The letter killeth, the spirit maketh alive."

There is no intimation that the State persecuted the Christians as such, and they spread rapidly out to the remotest bounds, girding the Mediterranean Sea and taking root all over the Roman Empire, until for some mysterious reason the burning of the city of Rome was attributed to them by Nero in July, A. D. 64. The whole world knows the story of the "mad freak of that malicious monster who then wore the imperial purple" who laid the blame of that catastrophe to these innocent folk in order to shield himself from popular wrath. From that time Christianity was a religio nova et illicita (a new and illegal religion), a mark for destruction by the mad monarchs on the Tiber. To be a Christian was crime enough to deserve death.

But ere long a thing happened

## Are You Rundown, Nervous?

Mr. W. F. Pierce of 318 S. Bay St., Gainesville, Fla., said: "I would be afraid to eat, as I would become so distressed with pain. It had weakened my system so that I fell miserable, lost weight, slept poorly and suffered from nervousness. After taking Dr. Pierce's Golden Medical Discovery

I had gained in every way and was able to eat anything without discomfort. That was 25 years ago and I have never been troubled since." New size, tabs. 50 cts., liquid \$1.00. Write Dr. Pierce's Clinic, Buffalo, N. Y.



Thursday, April 29, 1934

## THE BAPTIST RECORD

11

that changed the complexion of the whole situation and a change in the trend of affairs. A Roman Emperor became Christian, and, seeing the advantages of the influence of the church, he induced the leaders of the church to form with him an unholy alliance with the State. Wittingly or unwittingly the church leaders assented and thereupon "ascended the throne of the Caesars." The purpose of the leaders of the State was to use the influence of the church to extend their domain and strengthen their prestige, and that of the leaders of the church was to use the power of the State to force men's consciences in the acceptance of her dogmas. The base use of the powers of this ill-fated union caused an arrested development of the spiritual in religion and produced a period of delirium called the Dark Ages when authority was in the saddle and soul liberty was prostrate in the dust. Chaos reigned supreme. Every vestige of the worthwhile things of life was wrested from the grasp of the masses of mankind to moulder and tarnish in the haunts of hermits and monks. Men from neglect became pitiably ignorant and intensely superstitious, living in mortal dread of those in authority, not only for their bodies but for their souls. Only a few here and there, and they at the risk of their lives, mustered the courage to speak out in complaint or to raise their voices in devotion to God in a way contrary to that prescribed by those in authority. Centuries thus dragged by while men sank deeper and deeper into the miasma of despair.

By a sort of spiritual instinct liberty-loving groups tugged at their chains with various movements of protest till the morning star of religious freedom arose in the person of Martin Luther in the early sixteenth century. A better day dawned for mankind. Inspired by the bugle note of freedom sounded by Luther, brave men throughout Christendom went forth to shout its refrain from every hill-top and plain, and knitted groups here and there came out from their hiding places to set up house-keeping for the Lord in the interest of the spiritual in religion. And shaking off the shackles of authority men and women have gone in pursuit of liberty over mountain and across valley, by land and by sea, through fire and through flood, as they have caught a glimpse of liberty's white robes leading on to glory. Much of the human race in many quarters of the globe is following afar off still, not yet being permitted to come within reach of what is to them the phantom of the glorious liberty of the sons of God. The process of emerging from such a state of affairs as prevailed during the Dark Ages has been, and is, necessarily, a slow one. Men release the grip of authority grudgingly, and with extreme moderation. But the emergence in gradual, being affected with the process of the ages.

Under Luther and other reformers of the Old World great strides were made as men were bolden to throw off the shackles that bound them, but they were not prepared to go all the way in the pursuit of that

for which they were striving. The new establishments set up independently of Rome began immediately to resort to measures and methods to coerce the consciences of men. Machinery was put in motion to enforce rigid conformity to fixed forms of faith and public worship. As a result, great companies of non-conformists took to ships in the sea to cross to the New World hoping to find a Eutopia where "the sounding aisles of the dim woods might ring with the anthems of the trees." But even here they failed to grasp the idea that religious liberty requires not only that we enjoy but that we grant liberty to others. As some one said, Josh Billings, 'tis thought: "The Puritans came over to worship God according to the dictates of their own consciences and to keep other people from worshiping Him according to the'r'n." This was true with all the establishments in all the Colonies.

Liberty is a relative term. Some employ it who do not know its true meaning because they have never looked into the face of the ideal itself. An ox under the yoke and groaning beneath the heavy burden has liberty—to switch his tail. A bird in a cage has liberty—to hop from the lower to the higher perch and back again. But neither the one nor the other understands what real freedom is. Nor did the early settlers in this country, with their prayer books and rituals, their surplices and frocks, and armed with mandates of the State to compel their country-men to pay taxes for the support of their establishments and to enforce conformity of worship. As they said in the Bay State, the Dissenters "Have liberty to stay away from us." It was not yet the land of the free and the home of the brave.

The spirit of soul liberty in its quest for the goal of its desire has sounded all the notes in the gamut of human experience, from the minor chords abject of despair to the ringing pean of victory over every foe. Out from among those who groaned beneath the well nigh unbearable persecutions for conscience's sake arose Roger Williams, the dissenter, the individualist, a cultured but refined soul, champion of religious freedom, and "Apostle of Soul Liberty," to become the founder of the first free church in a free State in modern times. He it was who took that precious seed, as it were, in his hand and planted it in Rhode Island, declaring as God's true prophet, "Out of this seed shall rise the most glorious commonwealth known in human history." He had no precedent in the modern world, nor in the ancient except as viewed across the chasm of the Dark Ages of despair. Four years prior to his attempt at "this lively experiment," but two years after his beginning of the advocacy of such, the Calverts of Maryland granted religious toleration to most faiths, yet strenuously prohibited those of the Jews, the Mohamadans and all atheists. It was only religious toleration to the tolerable and not religious freedom and genuine soul liberty at all as Roger Williams and his associates advocated and granted in the Providence

Plantations, and as we enjoy today.

This innovation of Williams was the first free demonstration to the modern world of the practicability of a free church in a free State. At that time in the Old World and even in the new the doctrine of separation of church and state was regarded as anarchy. A free church in a free State was a thing incongruous, and certainly not to be desired. For how could two sovereignties exist side by side on the same soil among the same people? The general opinion was that the practical application of the principle would "quench the sun of religion in the heaven of men's spiritual hopes." Hence, the Establishments opposed it with every means at their command and were backed up in their residence by the civil magistrates.

Against every wind of opposition and wave of prejudice, however, Roger Williams stood adamant, "the sublimest moral hero of his time," daring to risk his all for the rightness of his position and the justness of the principle. By his deft

hand he planted the tender plant of religious freedom in the Providence Plantations which took root, grew and bore fruit to the amazement of a dubious world. Though regarded as a babbler by most men of his day he has come to be appraised by the thinking few of our day as "The First American" whose prophetic voice "rings clear and far, and ever clearer as the ages go on." For in the course of events in the development of the republic the whole nation, and indeed the entire civilized world are coming to embrace the principles he advocated and realize the benefits of "the noble ideal of Roger Williams." Said Hon. Oscar S. Strauss (national figure and a Hebrew) on January 13, 1919: "If I were to select from all the great men who have left their impress upon this continent . . . and hold before the American people and the world to typify the American spirit of fairness, of freedom, of liberty of church, I would without any hesitation select that great prophet . . . the great and immortal Roger Williams."

(Continued on page 13)

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Are you all in, tired and run down?  
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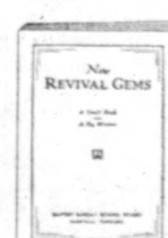
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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I am sending today to Dr. Hamilton a check for our Bro. Cormier's expenses, \$11.25, and to Mr. Miller, for the Orphans, one for \$12.75. I am glad we have so much for our French missionary, and also for our orphan children, though for them people always love to give. One reason why we have what we have this time, is that the Circle's Papa, (so-called by a little circle member), Jeannie and Ann Lipsey's Papa, has sent us this month from Washington \$8.00 for our two causes, which I have divided this time equally between them, \$4.00 each. We are certainly grateful to him for his help.

According to my expectation last week, with respect to our getting up \$1.00 for a small picture in the Record of Bro. Cormier, I have heard from two of our members already, and have two dimes in cash for that purpose. The first to come is one from Mary Ruth Denson, who sends it with her Jeannie L. Club dues. The second dime is from Abbie Miriam: we have no more interested members than these two little sisters, Abbie and Lura, and their brother, Canoy. And did you notice that Abbie had just made some cookies, and can make biscuits and cook some of the meals? We know already that Lura is a good cook. But I'm wandering, let us come back to Mr. Cormier's picture. The reason we do not put in a large picture of him is that it would cost \$3.75, and if we had so much we would want him to have the money, wouldn't we? But this little amount we are getting up extra, and I hope the picture will be good.

Love to all, from

Mrs. Lipsey.

Bible Story No. 12: March 29th  
A Story about being Rich:  
Luke 12:22-34.

Jesus tells us that we must not distress ourselves about what we are going to have to eat, or whether we are going to have clothes enough to keep us warm. God loves us more than He does the birds, yet He feeds them, though they don't try to lay up in barns for the future. We are much more valuable than they, and God will see that we are fed and clothed, without all this worry! What good can worry do? Can it make our life one bit longer? So don't be distressed about things you can't control. The scarlet lilies that grow in the water are splendid in their colors as King Solomon's kingly glory: if God makes these wild things, that last so short a time, won't He enable you to get the clothing you need? And don't put all your thoughts on whether you are going to have things to eat and drink as people all over the world are doing. Doesn't your Father know that you need things like that? If you seek to know and build up His kingdom, He'll give you these things, treasures of His kingdom. wants to give you much greater things, treasurer of His kingdom. If we can understand this, we won't strive to lay up money and treasure in this world, for that lasts such a little while; no one can steal from us money we use for others, it will be for us lasting treasure in heaven. And if we lay up in heaven much of this treasure, our hearts will want to go there too, won't they? Jesus said so.

—o—

Dear Mrs. Lipsey:

Dr. Hamilton is out of the city for a few days, therefore I am sending herewith receipt for the \$11.25 just received as a gift to Mr. Theodore Cormier from the

Children's Circle of the Baptist Record. I am sure he very greatly appreciates this help.

Mr. Cormier was in the office a few minutes ago, and I gave him your request for a picture. He said that he would write you very soon and send some pictures from which you may choose one.

With best wishes, I am  
Cordially yours,

Mrs. W. E. Grotfend,  
Secretary

—o—

Wesson, Miss.,  
March 20, 1934.

Dear Mrs. Lipsey:

I wanted to write to you last month, but Lura's letter got off too soon. I will enclose 10c (ten cents) to get Mr. Cormier's picture put in the Baptist Record. If you don't get enough dimes to put it in give mine to the orphans.

Lura's birthday is next week. She will be eleven years old. I will send you a picture when I get one. It will soon be time to go barefooted.

Your little friend,  
Abbie Miriam Clark.

P. S. I made cookies this evening. I will carry some to school tomorrow. I can make biscuits and cook some of the meals. A. M. C.

I just know Mother's glad she's got you and Lura, Abbie. I wish I had one of those cookies. If you like, you might send us the recipe next time you write. Thank you for the money, and we're going to get the Picture of Bro. Theodore.

—o—  
Newton, Miss.,  
March 21, 1934.

Dear Mrs. Lipsey:

Inclosed you will find fifty (50) cents, which the Clark College Sunbeam Band is sending to help the orphanage.

We are having good meetings now and we have about fifteen enrolled. Our leader is Miss Mildred Hendricks.

Yours truly,  
Estelle Wood,  
President.

That's a good roll you have, President Estelle. Thank you so much for coming again to see us, and for the gift, which shall go to the Orphanage.

—o—  
Bay Springs, Miss.  
March 18, 1934.

Dear Mrs. Lipsey:

Am sending my \$1.00 for March, also a dime to help on the picture. I think it will be nice to have Mr. Cormier's picture on our page.

I didn't know there were so many Marys in the Children's Circle until this week when you named them. We see the Marys still love Jesus.

Love to you,  
Mary Ruth Denson.

I knew you and Mother would be infavor of the picture, Mary Ruth. You sent the "first dime, and I'm sure we'll soon have them all. I hope you are feeling well these days.

—o—  
Wesson, Miss., Route 3,  
March 20, 1934.

Dear Mrs. Lipsey:  
Here I come again. I'm going to try not to be late.

Next Tuesday (March 27, 1934), is my birthday, and I'll be eleven years old. I am going to give a party. I shall have it at school.

My little sister is writing to you and is sending a dime for the picture you spoke of.

Enclosed is \$1.00 (one dollar) for Jeannie Lipsey Club No. 3.

Your little friend,

Lura Clark.

P. S. My school will be out in three more weeks! I surely will be glad. Lura Clark.

Well, Lura, I hope you will have

a very happy birthday. Birthdays are nice, aren't they? But sometimes they come around pretty often. Mine is here next Saturday, and I have already had two nice presents! Can you beat that? You must tell us about yours.

—BR—

### SENATOBIA

—o—

Dr. Harry Leland Martin, pastor of the First Baptist Church of Senatobia, and who received an unanimous call to the pastorate of the First Baptist Church of the city of Blytheville, Ark., some two weeks ago, on yesterday read to his congregation his declination of the call to the Arkansas church and announced his purpose to remain with the local church. This was the occasion for great rejoicing on the part of the membership of that church, as well as the people generally, since Dr. Martin, who came to the local church only a year ago, has endeared himself to the entire community, and it would have been a great blow to the religious life of Senatobia and Tate County had he accepted the call to the Blytheville church. Dr. Martin is a Tennessean by birth, a Mississippian by adoption, and a Senatobian by virtue of discovery and the will and determination of the people of the entire community. Dr. Martin has held only about two pastorates in Mississippi during his ministerial life. During these years he has visited Senatobia many times in the capacity of a State worker in the interest of some cause being fostered by the denomination. It was during these visits that the people here began to look with longing and affectionate eyes upon him, and now that they have him they regard him as their own, and while we appreciate and greatly admire the splendid taste of our brethren of "like faith and order" across the river, yet we are not willing to gratify that taste by giving up so choice a preacher and pastor. In Dr. Martin is happily blended both the elements of preacher and pastor, and he is indeed superior in both capacities. It has often been said of him that he beats the doctors and ambulances to the homes of the sick and unfortunate, and as a preacher he possesses a religious eloquence that reaches both the head and the heart.

The Baptists of Senatobia have a beautiful new church building, costing \$40,000, and a handsome parsonage, and Dr. Martin is leading the people to do great and worthwhile things. The Lord is prospering the work of His hands and there is no reason why he should leave.

E. E. Moore,  
T. M. Gregory,  
C. H. Moffat,  
Committee.

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### RESOLUTIONS

—o—

Whereas, God in His infinite wisdom has seen fit to call from our midst our brother, G. B. Hall, and,

Whereas, our church and Sunday school have lost a loyal and valued member, and

Whereas, G. B. Hall had for many years been an active member of the Men's Bible Class, Baptist Church, Columbia;

Be It Resolved:

First, that the Men's Bible Class has suffered a great loss in the death of G. B. Hall, and,

Second, the Men's Bible Class desires to express their sympathy to the family and loved ones of Bro. G. B. Hall, and,

Third, that we ask that a copy of these resolutions be published in local papers and in the Baptist Record.

Signed,

R. R. Griffith,  
A. G. Stubblefield,  
A. H. McDaniel,  
Committee.

—BR—

### CHRISTIAN YOUTH ORGANIZATIONS IN GERMANY

—o—

The Young People's Union of the German Baptists was dissolved at the beginning of February. Similar action has been taken by other Free Churches in the land.

The "Wahrheitszeuge" (the organ of the German Baptists) explains that the dominant purpose of the youth organization now dissolved was to lead the young people to Christ and to church fellowship, and to build them up in their faith. The uniforms, parades, etc., were altogether subordinate to these ends. The State now makes the demand to control the physical and political training of the young, and it is in deference to this demand that Baptist and other Free Churches have dissolved their young people's unions. Sunday school work, devotional meetings for the young, etc. —all that may be called the traditional forms of work for childhood and youth, as distinguished from more recent developments such as are described in Britain as Scouts, Guides, etc.—remain untouched.

—BR—

Dr. Ray Palmer is conducting a successful revival at the Calvary Baptist Church, Miami. Dr. A. E. Gammage, pastor, says, "Dr. Palmer preaches with effectiveness and power." He has some open dates. Address, General Delivery, Miami, Fla.

### Passion Play Baptist World Alliance Holy Land, Europe

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## Baptist Student Union

### Blue Mountain College B. S. U.

Blue Mountain College was very fortunate in having on its campus for a series of chapel talks Dr. G. P. White, pastor of the First Baptist Church, Hazlehurst, Miss., and then the following week Dr. H. C. Bass, pastor of the First Baptist Church, Meridian, Miss. Not only did we derive much benefit from their talks in chapel, but we were very happy to have them speak to us in our noonday prayer meeting.

Never will the present B. M. C. generation forget the week-end that the Mississippi College and Hillman College Glee Clubs spent with us. The Glee Clubs presented their Glee Club program here on Saturday evening, March 17, and on Sunday evening, March 18, they gave a program at the church.

Besides these two programs we enjoyed having several of the visiting students to lead some of our Sunday religious meetings.

Miss Estelle Thetford, Y. W. A. president of Hillman College, spoke in Sunday school general assembly on "The Talents." She inspired us to new service in Christ's kingdom.

In noonday prayer meeting Mr. Hardy Rayburn, our State B. S. U. treasurer, gave a very interesting talk concerning Ridgecrest. He made us all very enthusiastic to go.

Mr. John Allen Moore, B. S. U. president of Mississippi College, talked to us in B. Y. P. U. general assembly. His subject was "The Good Samaritan." In this fine message he emphasized the wooden rule, the brazen rule, the golden rule, and the diamond rule.

Amie Lee Stepp,  
Reporter.

### Mississippi Woman's College

The Life Service Band of Woman's College met Sunday afternoon in the student activity room for its regular meeting. The Band was fortunate to have President W. E. Holcomb speak and to bring a message full of significance from the seventeenth chapter of John. A large crowd of girls was present to hear him.

It was the good fortune of Woman's College to have a good representation at the recent Sunday School and B. Y. P. U. Convention. A bus load went from here as well as several on the train. The student meetings aroused a great deal of interest in the summer campaign and especially in the trip to Ridgecrest. We think that we shall have several in the "Land of the Sky" this summer. Choctaws, your sisters surely did enjoy being with some of you during the convention. We are heartily joining in the plans for the summer and pledge our support to our state president and officers.

The director of our College B. Y. P. U.'s for this session, Miss Virginia Cooper, has just been elected to the presidency of the student body of our college. We are getting ready to nominate the officers for

the B. S. U. Council for the session 1934-35. We are expecting a great year. Despite the loss of our dining hall by fire, we are, with renewed spirit, looking forward to a great year. The response of our friends during our recent disaster was truly unselfish. We thank you.

M. W. C. is glad to have Mrs. J. L. Johnson to visit with us this week. She is always an inspiration to all of us, and while she is here is always kept busy making her most interesting and worthwhile talks.

This past week we have been having our vesper services out on the campus in the twilight and later in the student activity room. One evening President Holcomb led the service. On another evening Mrs. Jeannette Lawrence Travis, who lives in Hattiesburg, made a talk on "Being with Jesus."

M. W. C. is looking forward to its annual Parents' and Home Coming Day April 7. The Alumnae especially are looking forward to their annual House Party with its tea at Mrs. Helen Polk Clark's in Hattiesburg, with its banquet at the Forrest Hotel, and the church services the next day, Sunday, at the Immanuel Baptist Church. We are looking forward to seeing all the old students.

### Mississippi College

Due to the fact that several of our council members were to be absent Monday night our regular B. S. U. Council meeting was held Sunday night after the evening church service.

After a brief devotional period several reports were given concerning the B. S. U. meeting that was held in Jackson in conjunction with the State B. Y. P. U. Convention. The remainder of the meeting was primarily a business session with the regular bi-monthly reports being made.

The business session was one of the most enthusiastic sessions that we have had this year with many splendid reports being made. We plan definitely here at Mississippi College to make April our banner month for the year. With the enthusiasm that was manifested at our meeting Sunday night, and due to the fact that spring holidays will be over and the students will be settled down to spend a few weekends at school, there is no reason why we should not succeed in really making April a month of accomplishment.

Our noonday prayer services enjoyed a fine week last week under the direction of the members of the Collegian Staff. Van O. James, David Miller, Chester Swor, Emme Grace Berry, and Charles Lenz led the devotionals throughout the week.

The Mississippi College B. S. U. Council learns with the greatest joy from Mr. Leavell that there is apparently nothing now that can keep us from attaining First Magnitude again this year.

### FREEDOM AND AUTHORITY IN RELIGION

(Continued from page 11)

Once men saw the practicability of "this lively experiment," the venture was made in sister Colonies with satisfying results. And others of like faith with Roger Williams, and of a common hope, carried their appeals to the halls of Congress, giving "neither sleep to their eyes nor slumber to their eyelids" till the founders of the republic were induced to incorporate the principle in the Constitution of the United States of America as its First Amendment in 1789, which reads as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." Still fearing that liberty of conscience, dearer to them than property and life, was not yet sufficiently secured, this group sent a communication to President George Washington on August 8, 1789, to which he replied that "none will be more zealous than myself to establish effective barriers against the horrors of spiritual tyranny and every species of religious persecution."

Neither was it an accident that a man of the same religious faith as that of Roger Williams and his co-advocates wrote the immortal lines of our national anthem:

"My country! 'Tis of thee,  
Sweet land of liberty,

Of thee I sing:

Land where my fathers died;  
Land of the Pilgrim's pride;  
From every mountain side  
Let freedom ring!

"Our Father's God, to thee  
Author of liberty

To thee we sing;

Long may our land be bright  
With freedom's holy light  
Protect us by Thy might!  
Great God our King!"

From this land the principle of separation of church and state, and its corollary of soul liberty, are bound. The little wisp of glimmering hope which hung like a halo over infant Providence has enlarged and expanded until it is coming to radiate the whole earth. And let us still fondly hope and fervently pray that the day is not far distant when all peoples of all faiths, both Jew and Gentile, bond and free, of every nation, creed and color, and even of no faith, shall enjoy, as we,

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the priceless boon of soul liberty and religious freedom—of worshiping God according to the dictates of their own consciences.

BR

### SUNDAY SCHOOL ATTENDANCE

MARCH 25, 1934

Jackson, First Church	811
Jackson, Calvary Church	845
Jackson, Grif. Mem. Church	561
Jackson, Davis Mem. Church	372
Jackson, Parkway Church	175
Meridian, First Church	697
Columbus, First Church	610
Hattiesburg, First Church	696
Brookhaven, First Church	437
Clarksdale Baptist Church	220
Laurel, First Church	459
Laurel, First Church	425
(March 18, 1934)	429
Laurel, West Laurel Church	429
Laurel, West Laurel Church	397
(March 18, 1934)	266
Laurel, Second Ave. Church	266
Laurel, Second Ave. Church	72

—o—

### BYPU ATTENDANCE MARCH 25

Jackson, First Church	116
Jackson, Calvary Church	196
Jackson, Grif. Mem. Church	193
Jackson, Davis Mem. Church	230
Jackson, Parkway Church	79
Columbus, First Church	196
Brookhaven, First Church	178
Clarksdale Baptist Church	122
West Point, First Church	153

BR

Tommy: "There's a girl at our school, mamma, they call her 'Postscript.' Do you know why?"

Mamma: "No dear."

Tommy: "Because her name is Adeline Moore."

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